# A verye fruitful

Exposicion vpon the fyrste Chapter of Saynte John, diuided into .x. Homelies or sermons: written in Latin by the ryghte excellente clarke Master John Brencius, & trãslated into English by Richard Shirrye, Londoner.

(.˙.)

Inclyte Joannes Germane gloria gentis
Qui toties magno resonasti pectore Christum,
Æternum vivis: non invida tempora nomen
Obscurare tuum poterunt per secula fœlix.
O quàm dulce fluit calamus tibi tum bone Brēti,
Cum servatorem placidus depingis Jēsum.
Quæ tu Germanis, Anglis ego munera grata
Ferre meis curiens, sermones transfero denos
Quos conscripsisti sextum in caput alti Joannis.

# ¶ To the right honorable Lorde Wentworth, Lorde Chamberlaine, one of the kynges mooste honorable Counsel, Rychard Schirrye, wisheth health euerlastynge.

Whã I had fynyshed thys treatise which I toke in hande to trãslat of good zeale toward ỹ most sacred, and holy worde of God, deuisynge wyth myselfe vnder whose protection the same beyng printed

myght be published abrod, althoughe I knowe not youre Lordship by any cõ=uersaciõ, & acquaintaunce, but only by a general fame that maketh you to be gra cious, & acceptable to the worlde: for thys cause spe=cially, that you fauoure all good letters, and chiefelye the holie scripture, w those expositours whyche moste sincerelye and purelye ex=pounde the same: I coulde fynde out none to whome for the sayde respectes, I thoughte more conuenient to dedicate this my trãsla=ciõ than to your good lord

shyp. To whom although I be vnworthi to offer this present, both for my balenes of degre, and also of learninge, yet is the worke it selfe of suche price, that it maye iustelye chalenge so worthy a patrone. In thys Chapter ben certaine textes, whych beynge cropped oute from the reste, haue ministred to learned men muche matter of argumentacion: some expoundynge them one waies, some an other.

And forasmuche as there is nothynge, but by euyll enterpretacyon it maye be depraued, and that in all

al cõtrouerlies to find out the trueth, ther is no rediar waies thã to heare the hole tale tolde, I thoughte it a dede worthy the labour to set out in our English tõge the expolicio of ỹ righte excellent Clarke John Wzencius, which he wziteth vpõ the sixt Chap. of John: not leapyng out from one text to an other, but thozowely expounding it euẽ in ỹ selfe same ozder, in whyche the Euãgelist wzot it: so ỹ the circũstaunces shal not a litle helpe to the true sence & vnderstãding therof, which mãer of expolicio is much

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to be cõmẽded. And contra
ri thei are worthi dispraise
which raslhi plucking out
the texts as thei come first
to hãd, not wayinge thẽ w
the rest that eyther folowe
or haue gone before, make
thẽ serue to their own pur
pose: and apply theym to
suche an exposiciõ as they
thẽ selues haue conceyued
before in their own mynd.
Wherupon often time ari-
seth much altercaciõ i wor
des, whych wold easely be
auoided, if at ẏ begynnyng
had bene laied a suar fun-
dacion of reasonyng. But
thys expositour Brencius
de-

declareth hys mynde in so clere an order, that auoydynge all confusion, the diligente reader maie sone perceyue howe iustlye one thynge dependeth vpon an other: so that for thys poynte, that is in declarynge howe the textes shoulde ryghtly be vnderstande, by the iudgemente of well learned menne, he maye be compared to the beste interpretoures that haue bene in anye tyme longe before. What shuld I speake of hys eloquence whyche maye be sooner mar-

maruayled at, than folo-
wed:

If it please youre Lord-
shyppe fauourablye to ac-
cepte these my laboures,
not a litle shall I be in-
couraged to goo forwarde
wyth the reste of the Ho-
melies, or some other thing
of lyke profite: and ac-
quaynte my selfe agayne
wyth those studyes, why-
che beynge begunne of me
in youth, and so continu-
ed forthe certayne yeares,
haue bene a longe season,
althoughe not quyghte
left of yet very much remit
ted, and slacked.

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The liuyng God whyche nowe of hys infinite goodnes hath sent vs peace frō mortal bodili war, giue vs also concorde of myndes & agreyng in one sound doctryne we may be vnited and knyte as mēbers of one misticall body, to our head Jesus Christ our lord, to whom be glory for euer.

BRITISH 14 JY 91 MUSEUM

# ¶ The Preface to the Reader.

IN these oure dayes whan the monimētes of soexcellente wyttes so plentifullye come abrode, that therebye it maye ryght well be knowen, ther be ryghte manye not onely perfectlye seen in all humayne sciences, but in speciall, in the moste kyrme, and vndouted Christian religion: no doute there is greate cause vnto all good men, and to al suche as loue knowledge, greatly to reioyse. And yet to followe these principal guides, and chiefe leaders not a fewe are put in dout: either for that ỹ iudgementes of men be so various, and the wyl-

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les of most part so froward, ẏ to vp hold either this opinion or ẏ, I wot not whither it may seme lesse apt to receiue thanke, or more redy to daũ ger of euil speach, & extreme ieoper- dy. Which thing of some men is so feared, ẏ it boeth taketh away theyr wittes, & wylles to do good, & there- fore passe their life in silence. But if this mind should be to al that cã do wel, ẏ is, that for feare of such diuer sitie in iudgement of al sorts of mẽ, they should leaue of to do such pro- fit as they myght do, than myght it fortune to be a greate while, or euer the truth were spread abrod, and or knowledge should haue the vpper- hand of ignoraunce. Which thyng certaine persons encouraged by the spirit of God right wel perceiuyng, haue valiantly put forth thẽ selues, & aduentured ẏ daungerous charge of euil tonges, secretly regarding ra ther ẏ right iudgemẽt of a fewe, thã

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discõforted by obloquie & euil speech of a great many. Thus dyd ỹ noble Poet Horace, whan he was content with the assent of a few wel learned, to whom he recited his worckes, as appereth in his sermons. Thus do also nowe a dayes suche as seke not for ỹ vaine praise of the multitude, but onelye to rest in ỹ bosome of the wel learned. But sith talkyng there of is so cõmon, & wittes so manye & diuers, ther semeth to lacke nothig rather than a iudge to giue sentẽce of this great diuersitie: which riseth not so much by douts in seculer science, as by sondry opinions in most waighty cõtrouersies of our faieth & religion. Of these is nowe al mẽs talke, I say they talke of diuinitye, yea the learned, & the vnlearned, the woman as wel as the man, the rych ỹ the pore. Unhappy be we christian men if in this our religion, we be more vncertaine than were the heathen

the in their doctrine. What is more displeasant to man touching the body than darknes, what to the mind more greuous thā ignorauūce? Thā if it be so, what can be on the contrarye side more pleasaūte than knowledge? which if yet we haue not obtained beynge euen in the very last ende of the worlde, what hope is to be had of learnynge it, or by whom shuld it be taughte? God hath done his part, which sythe ẏ beginning of the world hath not ceassed to teache ẏ whole world by patriarkes, & holy Prophetes, & at last euen by hys owne son Jesus Chrisst al ẏ that he wold mākind for to know mete for his saluacion: whyche doctrine, and learning is cōtained in the most holy bible. And for because ẏ thys saying is worthy to be marked as a saing, wherupon our saluacion depēdeth, therfore it must nedes folowe, ẏ the readyng of ẏ boke not only is

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profitable, but also moost necessary to al that desiar health euerlasting. The learning ỹ is contained therin hath his vndouted authour, god & not man, & therfore it must nedes be of great price, & dignitye. And as it is so in dede, so nowe thankes be to God, it is moost plentifully shewed forth both by the preaching, & wrytinges of moost godly, & wel lerned men: whose iudgement ought to be vnto other lesse expert in scripture, as a certaine guide & rule, to ỹ true vnderstanding of it. Wherefore at the request of some of my frindes, & for the profit of such as vnderstãde no latin, I toke in hand to translat the exposiciõ of the sixte Chapter of John, writen in the laten by ỹ right excellente clarcke John Brencius, and deuided into .x. Homelies or sermons. Thys I haue done more homelye than eligantlye, obseruing as nye as I coulde, the meanynge

of

of the authoure, in playne wordes mete for euerie mannes vnderstandynge. If it please the Gentill reader fauorablie to accepte thys my poore diligence, and that therby doeth come to the anye profite, I haue that I loked for. Al glory be to God for euer.

∴ So be it. ∴

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# ¶ An Expolicion vpon the .vi. Chapter of John . The fyrste Homelie.

IN the Chapter before the Euaungelyst firste hath reherſed ỹ great miracle that Jeſus ſhewed vpon the man that hadde the palſye, beynge .xxxviii. yeare olde. And after that he recited the excellente ſermon whiche Chriſt made of hys owne maieſtie after he had done the miracle: Euẽ the very ſelfe ſame order doeth the Euangeliſte kepe in this fyrſte Chapter alſo. For fyrſt he telleth that miracle whyche Jeſus

shewed by fedyng so many thousād men in the desert: after that he rehersseth an excellente Sermon, whyche Christe made of true fayeth in hym. And verely he sheweth the matter in a mete and decent order. For Jesus Christ would not put forth his doctryne to the herers, naked and bare, but wel defensed wyth diuers miracles, that by them, as it were by heauenly wytnesses, the trueth and hys authoritye myght boeth be opened and also established. We haue shewed also before that Christe sometyme vsed his miracles as belles, to call the herers to sermon, and stirre theym vp to take the better hede. Wherefore fyrste of all let vs also heare the sound of hys bell, that is, the history of hys miracle done in the deserte, that we may take the better hede aswel to the sermon whyche foloweth after, as to al the doctryne

of Christe, whyche must be lerned by
fayeth. After this sayeth the euaungelist: Je-
sus went ouer the sea of Galile whych is cal-
led Tiberias, and a great multitude folowed
him, because they dyd se his miracles whyche
he dyd vpon them that were sicke.

It is not to be thoughte that Je-
sus strayte after hys Sermon, why-
che is all wrytten in the Chapter be-
foze, went secretly away ouer the sea
of Tiberias, but as the other Euan-
gelistes testify, he went awaye wyth
hys Apostles into a desert place, af-
ter that he had sente theym before to
preache the Gospell, and had gyuen
theim power to cast oute deuils, and
to heale sycknesses, and that nowe
they were come agayne, and had she-
wed al that they had done & taught:
Jesus then takyng them wyth hym
departed aside ouer the sea of Tibe-
rias, in Galile, vnto a desert place of
the citie, whych is called Bethsauda,
and sayed vnto theym: rest a litle, for

there were amonge them that wente and came, and had not so muche leysure as once to eate theyr meate.
Wherfore he wyth hys Apostles, went alyde from the people, that beynge refreshed they myghte come a gayne to their busynes cherefullye For in thys weaknes of man, which Jesus also hadde taken vpon hym, what is durable that lacketh the course of reste: But yet not by thys neyther coulde they haue quietnes, for whan the people had perceyued that Jesus wyth hys Apostles dyd take hys torney into the desert, they were so desirous to se him, and heare hym, that some in dede went into the deserte before hym, and some folowed after. Thus it came to pas that a greate multitude of men came vnto ỹ deserte, whyther Chriſte had secretly gon to rest hym. What shall we saye then of this people: In dede

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by the great miracles they were stirred vp to folowe Jesus, but I praie you for what purpose dyd they folowe hym: For that they had not all one entent & thyng it self doth shew: for some folowed hym for curiositie to se hys straunge miracles. Some of vnlustines and sluggyshnes to lyue here wyth hym in the worlde ydelly. For they iudged that he was Messias, not such one in dede as the holy gost had taught he shoulde be, but as thei them selues had Imagined in theyr mindes, euen an erthely Monarch and chiefe gouerner, whiche would gyue vnto hys folowers al earthly ioye and pleasure. Some folowed hym, to take of hys wordes somewhat to shewe the folishe priestes and pharises, and by thys seruyce to get their good wyll and fauoure. Verye fewe folowed Jesus, to learne of hym iustice and heauen-

The Disciples of Christ were diuersliye minded.

ly health. When comonlye be in thys mynde. The greatest parte seke for nothynge elſe but worldly wealth, & carnall rest. They thynke ỹ by theyr owne meanes, they can lyghtlye get heauenly iustice & health if they may once get earthly felicitie. Let god, sai they, gyue me life and riches, and as for a good mynde I wyll get it my selfe. But this is a very corrupt and euell opinion. For that iustice that standeth in the syght of God, cannot be gotten by mannes strengthe, nor cannot be founde in riches, in ease, or pleasures of thys world, but it is only founde in Jesus Chriſte, and is gotten by faveth, whiche is giuen to Jesus Chriſte, and hys Gospell, not in dede that thereby thou shouldest gette yearthlye felicitye, but forgyuenes of synnes, and helthe euerlastyng. For God the father had not set before the worlde hys sonne for

this

this purpose, to geue to the couetous man bagges ful of gold and syluer, or to the voluptuous, diuers kindes of carnall delyghtes, or to the ambicious, office and honours, or to the sluggishe, idelnes, and feastes, that is to saye he hath not set hym before vs to be a carnall and yearthelye, but to be a spirituall and heauenlye Messias, whyche shoulde gyue to synners pardon of their synnes and al goodnes, & to them that de gyltye to eternall damnacion, yet bileuyng in him, a kingdom & hope euerlasting Wherfore we may not abuse Christ to the lustes of the flesche, but wee muste vse hym to get those thynges that be good in dede and laste for euer. And sith it is so, let vs heare of hys miracl'.

And Jesus wente into the mountayne, and there sate w̄ hys Dysciples. And the passeouer, the Jewes holiday was nie. So when Jesus had lyft vp his eyes, & had sen, that muche

people came vnto hym, he saide vnto Philip: whence shal we by breade that these may eate? And he sayde thys to proue hym. ffor he hym selfe knewe what he wolde do. And Philip answered. Two hundred peniworth of bread wil not suffice them that euerye man shoulde haue a litle. One of hys Disciples sayde vnto hym Andrewe the Brother of Symon Peter: Here is one that hath fyue Barlye loues and two fyshes, but what be these amonge so many? And Jesus saied. Make these men sit downe. And there was muche grasse in that place: so they sat downe, almoste fyue thousand men in number.

The miracle, that Jesus fedde in the deserte wyth fyue loues and two fyshes moze then fiue thousand men and the whyche the Euangelist hath take in hand to discribe is great and wozthy to be remembzed and euen of the men them selues so muche set by, that moued therewyth they woulde haue made Jesus a kynge, whyche was the doar of the miracle. Wherfoze the description of it is diligently to be marked, and discussed, that

the trueth of it may be vnto vs moſt certayne. And fyrſt as touchyng the wryter hym ſelfe John the Apoſtle and Euangeliſte, there is no douqte but he is moſt woꝛthy to be beleued. And to beare witnes with him come thꝛe other Euangeliſtes, Mathewe, Marcke and Luke, whych eche one haue deſcribed thys miracle of the. v loues and. ii. fyſches. In the mouthe of two oꝛ thꝛe ſtandeth al wytnes. And they haue deſcribed thys miracle, not forgynge it among them ſelues and layinge theyꝛ heades together, but in diuers places and tymes and ſpecially then, when as yet many were alyue, which if they had fained theſe thynges, coulde haue pꝛoued them liers. Further John wyth greate diligence doeth reherſe all the circumſtaunce of thys miracle. He ſheweth the place, that is, the deſerte beyond the ſea of Tiberias in Ga-

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lile. He ſheweth alſo the tyme of the yere, ſaying: the feaſt of Eaſter was nye, the feaſte of the Jewes. Some alſo haue marked ỹ tyme of the day, ſaying: the day began to go downe. There be ſhewed alſo witneſſes of thys ſo great a miracle, for ther wer preſent the Apoſtles, among whom Chriſt chiefly dilputed the matter with .ii. of them, that is, with Philip and Andrewe. There were alſo almoſt v. thouſand men beſide women and childzen: al the which truely if nede had ben, could haue openlie borne witnes of this miracle.

Jhon alſo dothe rehearſe what the ground brought forth in that place. Ther was ther ſaith he, much gras. All theſe circũſtances the Euãgeliſt ſo diligẽtly reherſeth, to tel vs plainlie, that in no wiſe he forged the tale of this miracle, but that he put in writynge a thynge that was done moſte certeinlie. Beſide thys he de-

ſcribeth

scribeth the fashion also, how Christ toke in hand to do this miracle. For Christe by his inuisible power, hathe saued all them that folowed hym to the deserte without external meate, that they shulde not perysshe wyth hōger, as in time past Moses and Elias were saued, & he also hym selfe in ỹ desert. lx. dayes & .lx. nyghtes. He might also by his inuisible power haue put bread into euery one of their laps vnloked for, but se what he doth. In dede he knew ỹ ther was a great multitude of men, he knewe what thinges hongry men had nede of, & he thought vpō how to fede thē He said this, saith the euangelist, to proue him, for hym selfe knew what he wold do: & he set not meate before these hōgrie mē forth w̄, but dissimuled al thinges, & so behaued him selfe as though he had takē no kepe at al of this matter. So whē the euening drue nie, and Christ semed to thinke

vpon

vpon farre other thinges, se then the disciples busilye prealled and cryed vpon hym, to sende awaye the people to the villages and stretes that were nexte by, that they myght bye them some meat. Yet not for al this did Christ shewe that he tooke any care to fede these hõgry, but went on as though he cared not, saying: geue them sumwhat to eate. Wherfore ỹ disciples by this answere getting opportunitie to declare their wisdom & shewe their pouertie: What (quod they) shuld we fede so great a multitude? Twẽty or .xxx. pieces of golde wer scant inough for vs to bie bread And who shulde paye vs so great a sũme of money, & although we had it in our chest, what? woldest ỹ haue vs laye it out for other men & lacke our selues? Here Christ, as thoughe him selfe had doubted and neded other mens counsell, spake vnto Philip alone, sayinge: whence shall we

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bye bread that these men maye eate, what thinkest ỹ is beste to be done? But Philip referred him selfe to the mynde of his felowes, sayinge: I iudge plainly as my felowes do, for although we bought as much bread as wolde cost.xxx.peces of gold, yet wold it not be inough euery man to haue a litle. How many loaues haue you then quod Christ? And Andrew told him that ther was a yong man amongest thē whiche had .v. barley loaues & .ii. fysches. But not by thys meanes neyther semed the matter to be holpen, but what be these among so many? Marke I praye you howe constantly Christ dissimuled the entente of his mynde, & what compasses he vseth afore he fede ỹ hongrie: what shal we saye then? Did Christ take so long deliberaciō with his disciples, because ỹ either he knewe not what ỹ people lacked, or either wold or could not remedye theyr honger?

Nothing

Nothing so verily but he wold that the lacke of bread shuld be manifest and knowen, that the greatnes of ỹ miracle whiche he wolde do, mighte wel be knowen. For seinge the apostels shuld be teachers of the gospel of Christ, and witnesses of his dedes thorowe all the worlde, it was necessary that they shuld thorowly se and perfitly know ỹ miracles of Christ. Here is an other thynge also to be marked. For Chryste the sonne of God teacheth vs by this dissimulacion & prolongyng to do the miracle, for what purpose God is wonte sometyme, although he be long called vpon, & wered with many prayers to defer ỹ helpe and deliueraũce longe tyme. No mã did euer se God sayth the Euangelist, the only sonne that is in ỹ bosome of his father, he hath shewed hym. And agayne: No man knoweth ỹ father but the sõne. Wherfore in ỹ sonne of God which

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is Jesus Chriſte, the wyll of God muſte bee knowen, and his counſell ſeene. And we ſee in thys place the ſonne of God to tarye longe in ſe= dynge the hongrye, and yet in con= ueniente time, he ſeedeth them after a meruelouſe faſhion. And euen ſo playnely be the maners of oure hea uenlie father: for he is wont to ſeme almoſte deafe at the prayers of good men, and to take no care to ſaue thē. For what purpoſe dothe he that? For that, that he heareth the pray= ers of good men & wyll not ſaue vs? God forbidde. What thin= ges ſo euer, ſayth he, you ſhall axe in your prayers, and beleue, ye ſhall haue them. And againe: I wyll heare them beefore they crye, and heare them whyle they be yet ſpea kynge. And agayne: Call vpon me in the daye of tribulacion, and I wyll deliuer thee, and thou ſhalte ho noure me.

God ſe meth deafe to the pray er of good men.

God

God therefore called vpon in fayeth slacketh in gyueynge healpe: not because he wyl not saue you; but he tarieth first that by this delay he wold stire vp in the trobled a greter desier to cal vpon hym, that is, to do trewe godly honoure. For the more feruētly ye cal vpō God, the more ye serue God. And we are made for this purpose, to worshippe oure Lorde God. Certainely he tarieth to geue to the afflicted greater benefites, whereby both the afflicted may get greater felicitie, and the glorye of the name of God maye be more shewed out. For as a graine that is caste in the grounde is not loste, thoughe it be couered wyth yearth and to dye, but rather is encreased, whyche in the harueste tyme apereth manifestlye: so the prayers put in the bosome of god thorowe fayeth, are not in vayne, although they seme not to be hard, but in their conuenient tyme they bryng

Prayers of fayeth.

fruit

fruite plentifully, and God so much the more aboundantlye is wonte to gyue hys benefyte, howe muche the more soundli he was thought to haue bene a slepe. This entente of god in differring his helpe must diligētly be learned. For as it helpeth a seruaunte muche to do his master good seruice if he know his wyl and purpose: So it helpeth vs to serue our lorde god wel, if by prolonging the helpe of god which we call for in our trouble, we knowe what is the wyll of god and his entente, that is, that god doth not defer his helpe because he wil not saue vs, but that he wyll saue vs more gloriously & profitably then any man can thinke.
Thou wylte saye, what helpeth vs then this knowledge? Firste it kepeth in vs sufferaūce, which vertue as it is great, so is it a plesaunt seruice to god. For he that thorowe the holye goste is perswaded that God

differeth his helpe, not to take it a-
waye, but to geue it moze abundant
lye to him that axeth, it can not bee
but he muste suffer pacientlye what-
soeuer aduersitie happeneth. Moze
ouer this knowledge kepeth him ȳ
doth praye, in doing his duetye, and
perseueraunce of prayer. This also
is a greate vertue & seruice very ac
ceptable to god. For he that wyth a
suer hope, trusteth that the benefits
of God shall be made moze, howe
shuld not he continue stil in praier:
how shulde not he get forwardes cō
stātly: last of al it kepeth him ȳ doth
praye in obedience of those offices
which by godds vocation he oweth
to God and to hys neyghboure: for
he that thorowe the holy goste seeth
that he shall receaue so much ȳ grea
ter benefites of God how much the
longer the helpe of God is differ-
red, he can not be holden, but moste
diligentlye wyl folowe the callynge
of

of god, lest the benefactor being pro
uoked to anger thorow disobedience
he receiue an euell turne for a good.
And what worke pleaseth god bet-
ter then obedience? Better is obedi-
ence sayth god, then sacrifice. Wher
fore when aduersitie encreaseth and
ryseth against vs, let vs not thinke
that god hath forgotten vs, or that
he careth not for vs, but let vs ac-
knowledge and well consider gods
entent, that strengthened in fayth,
we may go forwardes in the office
of our callinge. But that the mira-
cle which Christ wyl do, may ỹ more
plainly be knowē, the lacke of bread
ought to be knowen, not only to the
Apostles, but vnto the people also.
So Jesus sayde: Make these men sit downe.
ffor there was muche grasse in the place, so
ther sat downe a M. & almost v. C. mē in nūbre

Other Euangelistes rehearse al-
so the order of their sittinge, that is,
that they sat in the grene fieldes in
sonder by hundredes and fyfties,

and shewe that beside almoste fiue thousand men in numbre, there wer women and childzen also. And what then meaneth Christ that he wolde not distribute the bread, except they fyrst sate doune, yea and that euerie man in his ozder? Could not the mē haue eate, except they fyrste had sittē? yes they coulde. But as we said before, the lacke of bread ought to be knowen also to the people, that the miracle myght be the moze euident. For now whē the men wer set doune and were set in ozder, they were thorowe this sighte stirred vp to feele & searche out betwixt thē selues, what the matter meante, who shulde geue them meate, where they shulde haue bread, for none of thē had broughte bread with thē. So here their lacke was opened, and they were quickened to looke that Christ shulde geue them meate. Yea the ozder of theyr sitting made the miracle moze to be

marked

marked. So when these thinges were thus prepared, Iesus beganne to worke the miracle.

ff or he tooke breade, and after he had geuen thankes he distributed them to his disciples, and the disciples to thē that were set downe. Lykewyse of the fishe asmuche as he wolde.

We maruayle what Christ ment by bidding them sit doune, and now we more marueile what this ceremonie of thankes geuing meaneth: for he dealt not the bread before he had fyrst lifte vp his eyes to heauen and gaue open thankes in the sight of al men. What nede had Christ to these ceremonies? Is not he the worde of god and god him selfe? He spake and thinges were made, he cōmaunded, and they were created. Wyll nowe therfore saye but euen a worde that the loaues myghte be multiplied? Christ myght not only if he had spokē but one worde, but euen also by a thought only haue multiplied these loaues, but it pleased him to vse these

Christe geueth thankes.

ceremonies first to shew in the sight of the people that he taughte them none other God, but hym the true God, maker of heauen and earth: & that he did not his miracles by iuggelyng, but by heauenlie, and power of God. Moreouer he wolde teache vs what gyuinge of thanckes was, and how muche it was hable to do. For wher John sayth, he did thankes, the other saye: He blessed: for by the doinge of thanckes, the .v. loues and two fisches were so blessed increasid and multiplied, that by the not onlye .v. thousande men euen w̄ women & children were aboundantly fed, but also there was gathered xii. cophins ful of fragmentes. So in ỹ laste supper Jesus toke bread: & that one Euangelist sayth, he gaue thanckes, ỹ an other saith he blessed: for bi this giuing thācks Christ so blessed ỹ bread & the cup of his supper, ỹ to them that beleued in Christ

Geuing of thankes, is blessing

not

not only thei wer meat & drincke for the bodi to kepe the corporal like, but also meat & drincke to ỹ soule, yea of the whole man, to kepe his lyke spiritualli & eternalli: wherfore to giue God thanckes for his benefites gyuen & shewed, is to bles his benifits offered vnto vs, to make them fortunate, to encrease them and multiplie them: and therfore he that doth desier to encrease and multipli the good thinges which he hathe receiued by the fauour of god, cã not do it more godly nor more hãdsõly, thẽ if being content wythe the benefit ỹ he hath, be it neuer so litle, he geue thãkes to god & as he mai do, shew kindnes again. These things must diligẽtly be marked ỹ we may learne a true & godly wai to encrese our riches or other benefites of god. For mẽ thorow their corrupt nature be so minded ỹ what soeuer benefite thei haue receiued of god thei thinke it les thẽ it shuld be.

Wherfore in al their thought & dili
gence they bend thē vpō this studie
to encreale that, ỹ they haue takē, if
not godly & iuſtly, yet vngodly and
vniuſtli, bi what meanes ſo euer thei
may, ſo ỹ they may encreale it. But
by this meanes the benefite ỹ they
haue takē is rather curſed thē bleſ=
ſed, & more diminiſhed thē encreaſed,
for the ſcripture ſaith. If ỹ hear not
the voyce of thy Lorde to kepe & do
al his cōmaundemētes, curſed be thi
barne, curſed be al that thou leaueſt
behind the. And among the cōmaun
dementes, this alſo is cōteined: thou
ſhalte not ſteale. Wherby are all de=
ceites forbidden, with the which mē
are wonte to encreale their ryches.
And againe, ſhal I iuſtifie the wic=
ked balaunce & the deceitful waight
of the bagge, by the which ryche mē
are fylled w̄ iniquitie? Thou ſhalt
eate & ſhalt not be filled & thy humi
liacio ſhalbe in ỹ midſte of thi ſelfe.

Wher

Wherefore crafte and deceytes in marchandise is not that waye wherby ryches are truely blessed and encreased, but to do that ryghtely, we must learne of the exãple of Christ. Christ toke.v. loues & two fishes into hys hãdes, & although this meate semed nothynge to be sufficiente for so greate a multitude, yet for thys beynge very litle, he gaue thanckes to God hys father. By which thankes gyuyng it came to passe that so many thousandes were filled of this very litle meate. Let vs also do like wyse. Let vs take those fewe thynges whiche God hath gyuen, in our handes, wyth a faythfull mynde, let vs be cotent with these, yea thoughe they be verye fewe, let vs acknowledge that therowe our owne goodnes we haue not deserued theym, but that we haue gotten them of the liberall mercy of God, and gyue thãkes for them both in wordes and de

des

des. For so it shal come to pas ỹ these oure thynges be they neuer so kewe shalbe encreased, & may be sufficiēte both to oure selues & to our familie. But thou wylt say: I am not Christ which by my power can so multiply eyther bread or other thinges, nor I haue not the gyfte to do miracles. Thou sayest well. Thou arte not Christe: but if thou beleue in Christ thou art a member of Christ. Thinkest thou ỹ no blessing cōmeth from the head into ỹ member? Is not the head & the mēber so ioyned together that they haue a common vertue? Wylt thou not multiplie thy bread by thankes geuynge wyth some externall and visible, but by heauenly and spiritual, encrease? Lo sayeth he, thy seruauntes shall eate, and you shall hunger: they shall drincke and you shall thriste, they shall be glad and you shall be confounded. And agayne: God shall not punishe wyth hon-

hongar the soule of the iust. Wherfore if by thanckes gyuynge, thy breade shalbe encreased, so that thou dye not for hongar, but obtayne in dede euerlastynge lyfe perpetually, what canne be more plentifull, more profitable than thys encrease? But lette vs go forthe wythe the reste.

And assone as they were fylled, he saied to hys Disciples. Gather together the fragmẽtes that be lefte, that nothyng be loste. So thei gathered together and filled .xii. cophẽs of the fragmentes of fyue barley loues, which were left by them that had eaten.

What meaneth this? Some Sicophante woulde saye: Is not thys couetousnes, that Christe commaundeth to gather together the fragmentes so carefullye? Is he also carefull for to morowe? That that Christe doeth is no couetousnes or wycked carefulnes.

neuer did syn, neither in hys mouth was founde anye decette, but it is a greate wysdome and worthy to be marked. For kyrst he commaundeth the fragmentes to be gathered together, that the trueth of the miracle maye be the more sene and better tryed: for if he had not multiplied kyue loues wyth very bread, and had not fed so many men in very dede, surely they coulde not haue gathered so manye fragmentes: but the Juglynge woulde haue bene perceyued in very dede. But nowe the fragmētes be gathered togcther, and in very dede are good to be eaten. Wherfore it is playne that ther was a miracle done in dede. Further Christe teacheth, that we shoulde not abuse the gyftes that GOD gyueth vs here, and that it is lawfull for vs in dede to take the fruite of theym as far as necessitye requireth, and yet not to tread vnder our fete that, that

The fragmentes be gathered.

is

is left of thē, as for example of corne of wyne and of riches. And the leauynges of corne and wyne and of such other thinges, are troden vnder our fete, not onlye when they be troden wyth mennes fete vpon ỹ groūd wythout regarde, but when men deuoure them glotouously, whan they bowle vppe cuppes of dryncke who maye do mooste, and whan they spende in waste the ryches that they haue receiued of their fathers. This berely is a treadinge vnder our fete, which when we do, the anger of God cōmeth vpō vs inobediēt chyldrē, to be punyshed wyth batayles an scarcitye of all thynges. Wo sayeth the prophet to you that ryse erlye in the morning to folow dronckennes, and to swyll tyll it be nyghte, to boile in wyne. Harpe, lute, timpane, fleute, and wyne, be in your festes, & ye loke not vpon the worke of God, nor you do not cōsider the workes of his hā-

des

des. Therfore is my people led cap-
tiue, because they had no knowledge
& their noble men be deade for hon-
ger, & the multitude is dryed awaye
for thyrst. Therefore the fragmentes
are not to be troden vnder the fete,
but to be gathered together, that v-
synge well the benefites of God, we
may be saued in the day of necessitie.
But nowe it is tyme to speake some-
what to what vse thys miracle ser-
ueth. For although it may be easilie
perceiued, by those thyngs that were
spoke before, howe greate fruite this
miracle doth bryng to the church of
Christ, yet because Christe hym selfe
doeth teche two thynges why it ser-
ueth chiefely, we must not negligent
ly passe ouer the matter: for he reher-
seth that one in that sermon, whyche
is afterwardes described in thys
Chapter. For it is not to be thought
that he hath done thys miracle to sig
nifie that he was an earthly Messi-
as

es, and an outwarde kyng, to rule in this worlde after the manner of other kinges, & one that would kepe in ease and aboũdance of al thynges in this corporal life al such as wold so take him, In dede he would no suffer, that those ỹ folowed him shuld lacke any necessaries as lõg as he liued here in this worlde. When I sent you (quoth he) without wallet scrip and shooes dyd ye lacke any thing? He wold not by this miracle testifye ỹ he was an erthely kyng, & bringe vnto men an external felicitie of thys worlde, but rather he wold confirme the veritye of his gospel, in the which he taught ỹ he was the spiritual & he uẽly Messias, & that he brought to men spirituall and heauenlye giftes, that is to say, forgyuenes of their sinnes, atonemente wyth God, to be chosẽ, to be vnto the sonnes of God deliueraunce from death, and euerlastyng ioye in the kyngdome of heauen.

This

Thys is the bread, this is the meate whyche Christe woulde principallye to be sought for in hym. Wherupon he fled awaye: when he perceiued the commons to take councell to make hym a kyng, and afterwardes when a great multitude of men were come vnto hym, he sayed: I tell you for a suertye you seke me, not because you haue seen the tokēs, but because you haue eaten of the breade and are fylled: that is, you seke me not by thys miracle to strengthen youre fayeth whych you oughte to gyue vnto my Gospel, ye seke me not to obtayne in me true iustice & healthy before God, to the sekyng whereof thys myracle chiefely ought to moue you, but you seke me to haue your meate & drinke and aboundaunce of all thynges wyth me, in rest & idlenes: ye seke not to prouyde for the mynde but for the bellye. But I say vnto you: worcke that meate whych perisheth not, but

that

that tarieth into euerlastinge lyfe, whyche the sonne of man shall gyue vnto you. By these wordes Christe plainlie teacheth, that by this miracle, Christ wold stirre vp mē to lerne his gospel: by the whyche they may knowe, that he is the verie heauenly breade, the which who so euer eateth that is beleueth in Christe, maye be saued with eternall felicitie.

Miracles be done because of learninge the gospel.

Of the which thyng bycause Christ afterwardes wyll preache at large, we now wyl not tary longer. An other vse of this miracle is in the.xvi of Matheu. For when the disciples toke thought for bread, Christ saith: what thincke ye of within your selues, o mē of litle faith, that you haue not brought breade? Do you not yet vnderstande nor remember those fyue loues, whē there was aboue.v. thousande men, and howe many cophins ye bare away? Here Christ teacheth vs that he did the miracle of ỹ

breade for thre causes also: firste to signify to his disciples, that as long as he liued wyth them in corporall presence, they shulde take no corporall harme: also when I was wyth thē, saith he, in ỹ world, I saued thē in thy name. Those that ỹ haste geuen vnto me, I haue kept them, and none of thē is perished, but the sōne of perdicio, that the scripture might be fulfilled. Hitherto also this appertaineth, ỹ in Marke, their vnbeleuing errour is cast in their teth whiche they had when they sawe Christ walking vpō the sea. Merueilously & aboue measure saith the Euangelist, wer they astonied & marueiled. For thei dyd not vnderstande of the bread, for their harte was blinded: that is, although a litle before they had sene the miracle of ỹ breade, yet wer they not so wittie to vnderstāde by that, ỹ Jesus was the very sauiour which coulde & wolde not onlye

saue

saue him selfe, but also al other ỹ wer ẅ him, as wel in the flouddes of the sea, & tempestes, as in all other ieoperdies. Also he shewed this miracle to cõfirme the veritie of this saying: first seke the kingdõ of god and his iustice, & al these thinges shal be caste vnto you. For this miracle is an heauẽly seale, wherby god dothe testifie that he wyll geue vnto euery man that walketh in the vocacion of God in kaythe, sufficiente meate, drinke, and clothynge. For lyke as in a well ordered householde, the good manne of the house requireth this of his familiars bothe children and seruauntes, euerye man shulde do his duetie, and that one in deede shulde se the ground tilled, an other cutte the vine, an other wood, and some sweepe the house, and he hym selfe taketh care to prepare meate, & to geue it to euerye man in due tyme thoughe not wyth hys owne hand,

yet at the leaſt waye, by his own or-
dinaunce and commaundemente.
And ſo what could be worſe, then if
the ſeruaunt wolde ſet lyght by his
maſters commaundement, neither
wolde tyll his ground, and yet take
vpon hym too prouide for meate,
whereby he wolde wander vp and
downe to take bread: So our lorde
God, he is a greate houſekeper, and
we men are his houſehold: And eue-
rie one of vs hath his vocacion, his
office, whiche he is ordeined of god
to do. Seynge therefore that we be
the houſeholde of God, we oughte
not to be thoughtful what we ſhuld
drynke, or what clothes we ſhulde
weare, for this care god, as maſter
of the houſeholde, hath taken vpon
hym: but we oughte to bee carefull,
howe diligentlye, howe obedientlye,
and howe godly we do oure duetye.
Let this be our worke, let thys bee
oure labour, to ſeke after vertue.

God is the houſekeper, and careth for his houſholde.

For

For God sayeth he wyl not destroie wyth honger the life of a iuste man. And the Lorde knoweth the dayes of the vndefiled, and their inheritaunce shall laste for euer. In tyme of trouble they shall not bee confounded, and in the dayes of honger they shall be filled.

These are so muche the more diligentlye to bee considered and followed, howe much the common sort of menne is wonte more to offende in getting them their liuinge. For men commonlye are thus mynded as we se that Philip and Andrewe in the declaracion of thys miracle, were. For as they thinke that neyther a litle money, nor a litle meate do suffise to feede so greate a multitude of people, and when they se no meate before their eies, they wot not whither to turne them: So menne when they se in getting their liuing that nothinge is lefte in earthe, they

thynke also that nothynge is lefte in heauen: and where mannes helpe wanteth, they suppose there also the helpe of god to lacke, and therefore they lifte not vp their minde to god, but rather turne to the craftes of the Deuell. They robbe, they steale, they trifle, they studye for deceiptes and craftes onlye, yea howe soeuer it be, to get them sustenaunce. And when they be rebuked, they make excuses: I must nedes, sayth one, haue to fynde me and my houseliolde. Thou sayest well. Thy houseliolde in deede muste be founde. But to steale, and to studie for deceytes and craftes, that is not to kepe an houseliolde, but to destroye an household: for the scripture sayth. If thou kepe not the commaundementes of God, and amonge the cõmaundmẽtes of god is conteined: thou shalte not steale, God shall sende famine & honger vpon the, a curling vpon al thy

The houseliolde must be kept, but sinne thou muste not.

wozkes. And againe: Some geue parte of their owne & waxe rycher: some steale away that is not theire owne, & they are alwayes in pouertie. And againe: They coulde not do rycht, saith the lozde, treasuring vp iniquitie and rapine in their houses. Therefoze thus saith the lozde god: The lande shall be troubled and be besieged, and thy strength shall bee drawen oute of the, and thy houses shall be spoyled. Thou seest that to take ỹ is other mens, & get riches by deceytes, is not to nozishe thy selfe & thy houshold, but rather to caste the into pouertie & hõger. But to walke thozow faith in the vocacion of god and in thy busines to folow ryghteousenes, this in deede is to nozyshe thy houshold. Foz the iuste shall enherit the earth, & shal dwell vpon it foz euer. And the health of iust men is of the lozde, & he is their protectoz in the daye of tribulacion.

Deceytes do not prospere.

Therfore all disceite must be auoyded, iustice and ryghteousenes must be done, that beynge receiued into goddes kepinge, wee may be saued, not only wyth bodely nozyshement, but also, whyche is greatest of all, wyth heauenly and spiritual meate, thorowe Jesu Christe oure Lorde: whyche is together wyth the father and the holye goste, the blessed God for euer. Amen.

## The second Homelie.

E haue heard howe liberallie, howe marueilously Christ hath behaued hym selfe toward this multitude of menne, whiche folowed him into deserte. For wyth fiue loaues and two fyshes he fed more then a thousande and fyue hundred menne.

Lette

Let vs heare howe thys people shewed theym selues agayne towarde thys maruellous feder.

These men than (sayeth the Euangelist) whan they had sene the sygne that Iesus had done, sayed: Thys is in verye dede that prophet that should come vnto the world. So Iesus when he had knowen that they would come and force him to be a kynge went aspde hym selfe alone into the mountaine.

There be two thynges that these men take vpon them to shewe theyr kynde mynde towarde Christ. The one is that they prayse hym in wordes, and speake openly and confesse that he was the prophet which Moses wrot shulde come into the world, and the which the Iewes loked for at that tyme. An other that they cousailed among theym selues to make hym a king: for Messias is as much to saye, as one annoynted, or a kyng. They thinke they shoulde do verye great seruice to God if by theyr consentes they shoulde lyfte hym vppe

to

to the dignity of a king. And in this the peoples doynge some thynges are worthy prayse, and some thynge to be rebuked. It is to be cõmended that stiered vp by this miracle, they graunt to the doctrine of Jesus, and perceyue that he is verye Messias him selfe. But it is greately to be rebuked that they thinke the kingedom of Messias should be a corporal kingdom here in this world, and that Messias shoulde rule after the facion of the kynges of thys world: and nowe they thinke thẽ selues very happy that they haue got a king, whych not onely is hable by hys miracles to gather vnto hym a great armie, and ouercome al the world, but also by whom they may be fed without any labour of theirs, & maye get al earthly felicitie. Thys opinion of Messias kingdom is carnal, & worthy to be condemned. For the Messias whom the prophetes promised

is

is no earthly kynge. And oure blessednes resteth not in this that the body shoulde fare wel, & that we should rest vs carnally and sluggeshly and be fed for naught, but that we shold be well in spirite, and be fed wyth meate euerlastynge: of the whyche thynge Christe hym selfe wyl preach after wardes more at large. And not onely the carnall opinion of the people of the kyngdome of Messias, but also their lyghtnes, their wauerynge and inconstaunce, yea and the rashenes also of the people, is worthy to be rebuked. For they whome nowe when he fedeth them, desiar to make him a kynge, & set hym as hye as heauen, hym afterwardes whan he was led prisoner to the crosse, eyther dysdaynefully they dyspised, or spitefullye mocked, or euen wyth the other they cried to nayle hym on the Crosse.

Thys is the nature of the common people that they neuer in a meane either fauour them that do them good or hate them that they thyncke to be euel doars. Thys is a syknes and furie not a iudgement or soūdnes. For although we oughte to be mindful and kynde towardes hym that doth vs good, & hate euill, yet hath kindnes hys boundes, that is that we do not as the Paganes haue done, to make goddes of menne, or as is the maner of the Hypocrites to do, to make of saynctes our redemers & sauiours frō euil: for we so must hate euyll that for all that we forget not what we oughte to do, and recompence not euill wyth euil, but wyth good. Whiche thynges being thus, let vs se nowe howe Christ behaued hym selfe towarde thys fauoure of the people. When he had knowen sayeth the Euangelyste, that they woulde take hym and make hym a kyng

kynge, by and by as Mathew sayth he compelled hys Disciples to take shyp, and to go before hym vnto the other syde of the riuer: but he hym selfe fled, and went agayne aparte in to the mountayne alone. Thou wilt say: what meaneth thys? Why doth Christe flye? Why doth he not take vpon hym a princely maiestie, why= che is offered hym of the people? Is the office of a kynge so abhominable afore God, that it maye not be lawe= full to take it vpon hym and beare it? Verelye nothynge lesse. There is no power (sayeth Paule) but of god. And the powers that be they be or= deyned of God. Wherfore he that is lawfully called to offyce of a kynge maiestye, maye with good conscience be occupied in that kynde of lyfe. But what saye you? Would Christ by thys runnynge awaye signifie that although the office of a kynge of it selfe be exceptable to God, yet

The maie= stie of a king is the ordinaūce of God.

thuld goodine thorow humilitye flie mannes glory and mateſtie, and caſt theym ſelues into ſome vyle kynd of lyfe, as Chriſte ſpeaketh at an other tyme: learne of me for I am meke & lowlye in herte. Naye the goyng awaye teacheth not thys nother. For althoughe Chriſte do bydde vs folowe the example of hys humilitye, yet is it no humilitye, raſchelye to caſte awaye hys lawefull vocacion, and to take vpon hym a more abiecte kynde of liuynge wythoute the commaundemente of God, but it is verye humilitye to ſerue obedientelye to Goddes wyl, and hys ordinaunce in euery vocacion be it noble or vyle. Thus, lowlye was Job, that is obedyent to the wyll of God aſwell in ryches as in pouertye, whan he ſayed: GOD hath gyuen, God hath taken awaye: the name of God be bleſſed. Thus was Dauyd lowlye, that is, obediente to the wyl

of

of god, whether he were in his kingdome or banyshement. For he sayd: If I fynde grace in the eyes of the Lorde, he wyll bryng me agayne. But if he saye, thou pleasiste me not, I am redye: lette hym do that he thyncketh good wyth hym selfe: so Christe hym selfe the verye Dauyd was lowely. For whan he was called by GOD to beare hys crosse he bare it obediently. Afterwarde beynge called to receyue the heauenly maiestie in the kyngdome of his father, he toke that also obedientlye. This is verye humilitie, whereby you cast not awaye your lawfull vocacion, but that in euery lawful vocacion thou obeist thy Lord thy god Wherfore Christ would not by this goynge away teache good men, that either they ought not to take vpon theim the doynge of a kinges office, if they be lawfully called vnto it, or that thei shuld rashly and wout the cal-

callynge of God cast it away, if they haue taken it vpõthẽ before, what is the matter than, that he fled awaye, and woulde not be made a kynge? And verelye, if you consider his doctrine, he toke vpõ him much greater and nobler thynges, than if he had a uaũced him selfe an outwarde kyng of Israell. He preached that he was the lyghte of the worlde, that he was the lyfe and resurreccion. He saied he was the sonne of god, yea and equal to God hym selfe. These thynges in dede be muche greater & more excellent, than if he had taken vpon hym the maiestye of a kynge amongeste men. Why is it thã, that he refuseth thys, and taketh vpon hym that other? The callynge of GOD is the cause, and his office. For Christ was not sente from heauen into yearthe for thys entente to do the office of a kyñge in thys worlde, and to beare rule vpon the yearth, after the manner

ner of a kinge, but he was sent to be a prophet and a preacher of ỹ Gospel in Israell: and as Paule calleth hym, a minister of circumsicion for the truth of god, to confirme the promises of the fathers. For the Lorde sayeth by Moses of Christe: I wyll rayse vp a prophet in the myddes of his brethren, lyke to the, and I wyll put my wordes in hys mouthe, and he shall speake vnto thē al thynges, whych I shall commaunde hym. I wyll (sayeth he) rayse vp a prophete, ỹ is to say a preacher, not a worldly kynge or chiefe gouernour. And I wyl (sayth he) put my wordes in his mouth, not a corporal sweard in his hande. And he shal speake vnto thē: he sayeth not, he shal correcte theym by outward and corporal violence. And in Esaye. The spirite of the Lorde is vpon me, because that he hath annoynted me, and sente me to preache the gospel to the lowely: he

Christes callynge.

sayeth not: He hath sente me to rule amonge men after the fashion of a kynge, but to preache the Gospel to theym that be in sorowe and misery. For although the Prophetes do sometyme so describe the kyngdome of Christe, as thoughe it were a corporal kyngdom, yet is ỹ discripcion so dekenced wyth circumstaunces ine speciallye whan they saye, that hys kyngdome shal be euerlastyng, that nedes you muste vnderstande that his kyngedome is not corporal but spirituall, neyther yearthlye but heauenly, and that he will gyue, not externall but eternal gooddes, namely forgyuenes of synnes, eternall iustice, euerlastynge lyfe, and felicitye. Wherefore that Christe foloweth not the peoples mynde, and taketh not vpon hym the princely maiestie of thys worlde, and yet for all that teacheth that he hym selfe is ỹ verye sonne of God, yea and god hym selfe

which

whyche is greater than al the maie-
stye of man, boeth thynges he doeth
accordynge to hys office, and the vo
cacion of God. And by hys exam-
ple he teacheth vs, that no manne
should kolowe the common peoples
delier, to synne agaynst god, neyther
that we should take vpon vs an o-
ther vocacion wythout the cõmaun-
dement of god. For it cannot be that
he that kolloweth another mans plea
sure wythout goddes callynge in ta
kyng vpon hym to exercise common
matters, should haue any happye or
prosperous succesle of hys purpose.
For what cold be happy wout god:
Thei haue raigned. saith he, but not
by me, they haue bene princes but I
haue not knowen thẽ. And he sayeth
straight way: Now wyl he remẽber
their iniquites & viset their sinnes.
And a litle after: I wil send fier into
ther citis & it shal deuor their houses
Wherfore, euery mã ought diligẽtly

to studie for this, that what so euer he taketh in hand, he may take it by goddes callynge, that he maye call vpon God in faith, and in that that he hath taken vpon hym, to be occupied with a good cõsciẽce. We haue heard what he did vpon the land, let vs hear now what was done vpõ ỹ sea. When it was euening sayth ỹ euangelist his disciples wente downe to the sea toke shyp passed ouer the sea and came to Capernaum. For after that Christ had perceyued the commẽ peoples purpose to make him a kinge, he wolde not suffre his disciples to tarie anie lenger with the cõmen people: but forthwyth cõpelled thẽ, as Mathew & Marke sai to take shyp & go before hym vnto ỹ other side of the bancke, vntill he hadde sente awaye the multitude.

For peraduenture he sawe, ỹ if his disciples shuld tary amõg ỹ people stil in his absence, thei wold haue become helpars of this sedition, in cho

sing

sing him a king: because ỹ they also thought ỹ Christes kingdom shuld haue bene worldely. Wherefore although they thought it more wysdome rather to tarye among the people or wyth Christe, yet are they contrarye to their mynde, and whether they woulde or no compelled to go awaye, and that for a verye good purpose of Christe, partly ỹ they should not wax sedicious wyth the people, and partly that by rysyng of the tempestes in the sea, they myght the better knowe the power and maiestie of Christe: by whyche exampel we are warned, to take pacientely, if to the meanynge and wyll of oure mynde whyche semeth good vnto vs, a stop be made by goddes prouision and worckynge. For it is God the whyche as he ruleth al, so also prouideth for all. And berynge a fatherly loue to al those ỹ beleue in Christ, he doth vse so great care kepe thē that he ma-

We muste not wythstand goddes wyll.

keth prouision lōg before, ỹ nothing come vnto them ỹ may be cōtrary to their helth. Wherfore if in some thinges he let thē not haue their wyll, he doth it not to do them hurt but to do thē good, & to bring to thē greater cōmodities, than they at that tyme are hable to perceyue. Do ye not se how ernestlye the Carnall fathers wrythe oute of their yonge Chyldrens hādes, knyues & litle swerdes which thei by chaūce haue gottē? And they in dede wepe, & striue against thē asmuch as they can, yet do the parentes stil breke thē of their mynds, not because they hate their litel childrē but because they loue them, & feare lest wt these knyues thei should hurt them selfe vnwares, or parauenture kyl them selues: so also god ỹ father letteth the desiars of his childrē, not to destroye thē but to saue thē. Ther is no more therfore whē that god is agaynst oure purpose be it neuer so

good

good, but that we shoulde knowe=ledge hys fatherly affeccion and suf=fer hys hande pacientelye. Further Jesus whan he had sente away his Disciples to shyppe, and the people were gone, hym selfe alone went vn=to the mountayne to praye. And his Disciples, nyght beynge at hande, began to passe ouer the sea towarde the towne Capernaū. Let vs heare nowe, what happened to hys Dys=ciples in the sea whan Christe was awaye.

It was nowe darcke (sayeth he) and Jesus was not yet come vnto them. And there blewe a greate wynde, and the sea began to ryse. So when they sailed almost. xxv. or. xxx. furlōges they sawe Jesus walking vpon the sea, & drawynge nie to the ship, & were afeard. And he said vnto theym. It is I, feare ye not. So they woulde haue take hym into the shyppe, and forthwith the shyp was at the shore whyther they wente. We haue rehearsed that whych John hath towched in a fewe wordes: but we woll toyne those

thinges also, whyche the other Euã-
gelistes wright more largely of this
history, that we maye the more dili-
gently consider the multitude of the
miracles that were here, and the ma-
iestye of Christe. So the Dysciples
cõpelled by theyr master, sayled ouer
the sea. But behold, whan they were
nowe come into the deapth and that
it was verye darcke, a greate winde
arose, & the sea waxed so big that the
Disciples were in extreme ieopardy.
What trowe you, the Dysciples
thought now, what coũcel toke thei?
Truely it is lykely, ỹ they thoughte
thus in their minde: Behoulde oure
master, by hys straite commaunde-
ment hath cast vs into these so great
ieopardies. He hath thruste vs from
hym to be drowned in these floudes.
Wherefore of al men we be the most
folish that both before thys we haue
folowed his doctrine, and now haue
obeyed hys commaundemente. For
whi-

whither be we brought but into vt-
ter destrucciõ? But Christ although
he was far of, and that it was verye
darcke, yet sawe he in what ieopardy
his Dysciples were: and they had de-
serued in dede to be lefte in this ieo-
perdye and to haue be drowned, be-
cause that boeth forgettynge Chri-
stes teachynge and hys miracles,
they dyd dispayre. But Christe hath
a greater regarde of hys owne mer-
cy and goodnes, than of their desert:
Wherefore whan that nowe they
were gone wyth greate laboure and
studye aboute .xxx. furlonges, Iesus
came vnto them walkynge vpon the
sea, as if he had gone vpon the hard
grounde. By whiche miracle he dyd
not signifye that he had not a verye
and naturall bodye of a man, but he
signified that as he was the Lorde
of heauen and yearth, so was he also
the Lorde of the sea. Well what do
the Disciples than? At the fyrst they
knowe

knowe not it is Jesus Chriſte, but they thinke it is a ſpirite: they thinke it a diuell wythoute a bodye whyche came to take from theym their lyfe. And therefore theyr feare was dowbled, and they horriblye cryed out. Here is no fayeth, no caillynge for healpe, but as the hert was blynded, ſo was it in deſpaire. For they dyd not vnderſtande, as Marke ſayeth, of the loues: that is they had not cõceyued by the miracle, whyche the ſame day was ſhewed wyth fyue loues and two fiſches, ſo greate knowledge of Chriſte, that they truſted theym ſelues to be ſafe, by hys forecare, power, and healpe, aſwel in the perils of the ſea, as alſo in the middell route of diuylles. But whome Chriſt by his commaundement had caſt into perlis, thoſe ſame alſo dyd he ſaue. He opened hym ſelfe therefore wyth hys voyce, cryinge oute agayne: It is I, be not afeard:

with

to which voyce al his Dysciples be-
ynge conforted, and in especiallye
Peter, Lorde (quoth he) if it be thou,
commaunde me to coine to the vpon
the waters. And it was wel and wy-
selye done of Peter, that he wöulde
not putte hym selfe into the waters
of the sea, but beynge commaunded
and called of Christe. For we ought
to put oure selfe in no peril rashelye,
and not called of GOD. So Je-
sus called Peter and he walked vp-
on the waters: but as there came vp
on hym a greate wynde, he was so a-
fraide, that hys fayeth fel from hym,
and beganne to syncke. But whan
he had called for the helpe of Christ,
in dede he was rebuked because he
douted, & was of a weake faieth, but
Christe toke hym by the hande and
saued hym. And so boeth wente in-
to the shyppe to the reste, and than
the tempeste dyd not onelye ceasse,
but the shyp was also in the hauen,
and

and was come to ỹ part of the shore from the whych it was farre of, whã Christ came. Thou hast here a great heape of miracles: Jesus was far of from hys Dysciples, the darckenes of the nyghte was verye greate, and yet he sawe in what ieoperdye they were on the sea. This agreeth w̃ the miracle, whã Jesus saw Nathanael vnder the fig tre, and sawe Lazarus whan he was deade, beynge yet far of frome Jurye, where Lazarus dyed. And afterwardes he walked vpon the waters as vpon the drye groũde: which verely was a wonderfull miracle. And not onelye dyd he that hym selfe wyth hys owne body, but also he bad Peter to do the same and Peter obeyng hys wordes, walked lykewyse vpon the water, and was preserued that he was not drouned: By the whyche miracle the power of Christe is manifestly proued. Moreouer by hys presence he alay-

ed

ed the tempest of the sea, whych selfe thyng also is a proke of the maiestie of Christe, to whome yea the sea and the windes do obei. Finally the ship was sodaynely in that hauen to the whyche they coulde not come before wyth greate labour. These miracles be so great that the Dysciples whyche be in the ship dyd worshyp hym and that worthely, as Mathew doth wyghte, and confessed him to be the verye sonne of God. And nowe we maye not thynke that these thynges were done & put in wrytyng for the Dysciples sake onely, but they partaine to the whole cõgregacion, and set before vs an Image of thynges which be done in al ages in ỹ church of God. For although there be not here in the shyp verye manye Disciples, yet are they the church of god, they are the chosen people of God. In thys place is also Christe hym selfe, head of the church. Wherefore

the churche in one ship.

that

ȳ ȳ here is done is an image of thoſe thynges whych are alwayes wount to be done betwixt the churche, and Chriſt the heade thereof. The ſea is thys worlde. And in thys worlde is the church of God. I praye not (ſayeth Chriſte) that thou wouldeſt take them out of the world, but that thou wouldeſt ſaue theym from euyll. In thys worlde you ſhall haue trouble and affliccion. And againe: you ſhall wepe and Lamente, but the worlde ſhall be gladde and reioyce. And Paule ſayeth we muſt enter in to the kyngedome of God by manye affliccions. Further Chriſte was awaye in the mountayne, and yet he ſawe hys Diſciples that were in greate ieopardye. For although Chriſt be aſcended into heauen, & is now inuiſible to oure corporal eies, yet the churche that is in ieopardye is wel ſeen to of him, & he is ready to healpe hys church: he taketh care for it,

it, and loketh vpon all the paynes and troubles of it to help and saue it.

For he sitteth at the ryght hand of GOD, and is thee almyghtye gouernour of al thinges. Wherfore neyther heyth, nor length, nor depth can lette hym, that he shoulde not healpe hys churche beynge in paine and sorowe. But lyke as he came to hys Dysciples in the myddle of the tempest, and was thoughte to haue bene a spirite of the dyuell, that woulde haue drouned theym in the watters, so he came in dede accompanied in thys worlde wyth a crosse, and couered wyth diuers affliccions. Wherefore in verye greate aduersitye men that be of a weake fayeth, thyncke not that Christe the sauioure is there, but a legion of dyuylles, that woulde destroye theym euen oute of hande. For they gyue not suere confydence to thys promise of GOD, whych is in the.

lxxxx. Psalme: I am wyth hym in tribulacion, I wil take him out and glorify hym. But bycause ỹ thẽ they se nothing but aduersitie thei thinke much rather that the deuyll is there to oppresse them, than Chriſte to deliuer. But Chriſte opened him ſelfe to hys Dyſciples by hys voyce and by ſpeakynge vnto theym, ſayinge: It is I, be not aferde: ſo alſo he ſheweth hym ſelfe to hys church by his Goſpel. For the Goſpel is the voice of Chriſte whereby he declared that he hym ſelfe to was ſente into the worlde for thys purpoſe, that whoſoeuer beleueth in hym ſhuld not periſhe, but haue lyfe euerlaſtynge. He ſayeth alſo in another place: I am the reſurrection and lyfe, he that beleueth in me althoughe he be deade he ſhall lyue, and euery one that lyueth and beleueth, ſhal not dye euerlaſtyngely. Wherefore when greate troubles aryſe, we muſt giue care to

The Goſpel is the voyce of Chriſte.

the voice of Christe and to his gos-
pell, that thereby we maye take cō-
forte, and be saued. But as Christe
walked vpon the sea, and yet dyd
he it not alone, but he called also
Peter to do ỹ same. And although
he, whan the wynde blewe sore vp-
on hym, began to doute and syncke
doune: yet whan he called vpon the
helpe of Christ, he is saued, beynge
caught by the hande of Christe: so
Christ preached not hys owne gos-
pel alone and confirmed it with mi
racles, but he chose vnto hym Apo-
stles to be hys felowes, and vnto
thē also he gaue the gift to do mira
cles. Then after theym folowe the
ministers of the church to shew out
the gospell that they haue receyued
of the Apostels. What hath happe-
ned then? That that was spoken to
the Apostels: Beholde I sende you
into the myddes of wolues. That
sayinge stretcheth out not onelye to

the ministers, but also to the self of-
fice of preachynge of the Gospell.
For in thys worlde so greuous ca-
lamities, are wont to rise agaynste
the ministers of the churche, that it
lacketh but a litell, to be vtterly de-
stroyed. Therfore they that be a li-
tle to weake, are diuersly mynded,
and almoste fall in dispayre. But it
is happy, Christe is redy at hande:
and beyng called vpon, putteth out
his hande, and preserueth the minis-
terye of the churche: whych semeth
to other, to be destroyed. The ga-
tes of hell (sayeth he) shall not pre-
uayle agaynste it. And agayne. Lo
I am wyth you, al the dayes, euen
to the ende of the worlde. Finally
Christe beynge receyued into the
shyppe, ther is made a great calme,
and the shyp is in ỹ heauen. For he
that by the Gospell wyll knowe-
ledge Christe, and receyue hym by
fayeth, how can not he be in safty, &

as

(as the prouerbe is) haue his shyp in the hauen in dede.

For wher Christ is, ther must the streme nedes be a calme, and death lyke. He that beleueth (sayeth he) in me, although he be deade shal liue. Let vs take Christe therefore into our shyppe wyth obediente fayeth, that we maye safelye come, by the stormes of al afflicciō and death, in to the hauen of euerlastynge lyfe, thorow the grace and helpe of Iesu Christ oure Lord: whiche together with the father and holye goost, is god blessed for euer. Amen.

## ☞The thirde Homilie.

They be greate and excellent miracles whych hitherto the Euangelist hath rehersed and we haue

metely expounded, but much greater and more excellente is the sermō whyche Christ made: takinge occasion of the corporall breade, for the whyche the multitude of men folowed more than for the spirituall breade. Of the Sermon before we nowe speake, we wyll a lytell touch these thynges, whych happened after that Christe and hys Apostels had passed the sea.

The nexte daie (sayeth the Euangelist) the multitude whych stode on the other syde the sea, after they sawe that ther was none other vessell there but that onelye whereunto hys Dyscipels were entred, and that Jesus was not gone into that barge wyth hys Dysciples, but that hys dysciples only wher gone: (And ther came other boates from the sea of Tibirias, nye vnto the place where they had eaten bread after the Lord had gyuen thākes) So whan the people had seen that Jesus was not ther, nether hys dysciples, they also went into boats, and came vnto Caparnaū sekyng for Jesus. And when they had founde him on the other syde the sea, they sayde vnto hym: Maister when camest thou hither?

The miracles that were done in the sea none knowe but hys Dysciples. But nowe the whole multitude of men knoweth also, that Jesus was not come on ỹ other side of the banke without miracles. Wher fore whan they axe of Jesus whan or howe he was come thither, they testifye that they dyd knoweledge the maiestie of hys power, and maruayle much at him. But Jesus answered theym farre other wyse than they had thought. For he saide.

Verely, verely I say vnto you: ye seke me not because you haue sene ỹ miracles, but bycause you haue eate of ỹ bread and are fylled. Thys is a sore and earnest rebuke ỹ they shulde abuse ỹ miracle: I haue shewed a miracle (sayeth he) wyth. v loues and two fyshes, not for thys purpose to shewe that I woulde be a worldly kynge, and bryng vnto those that folow me felicitie of thys corporall lyfe, and fede theym ydle

and sluggish, but that by this signe and miracle they beynge stirred vp, shoulde knowledge the truth of my doctryne, and seke for the meate of true, and euerlastynge life. But you folowe me not because ye se the miracles, that is not to vse the miracles ryghtely, and seke for in me the meate of euerlastyng life, but to fat your bodies wyth idelnes and sluggishnes: you seke not for iustice but for surfettes, you care not for heauen, but youre belye. Get ye hence therefore and youre belies to. I desier to haue fat other folowers, than suche as care for nothinge but their belies. What would you than haue vs to do? It foloweth.

Worcke not the meate that perisheth, but that abydeth stil into euerlastynge lyfe whyche the sonne of man wyl gyue you. ffor god the father hath sealed hym.

Thys is a necessarye admonicion. For men be so corrupte wythe

synne

synne, that they take muche greater care to nourysshe the bealye, than to nourysshe the mynde, and moze folowe after the corporall bzeade and that whyche shall perysshe, than the heauenlye and euerlastynge bzead. But thys is the pzeposterous and peruerse care foz thynges. Foz man is made not after the similitude of oxen, swyne oz other beastes, whyche studye onelye foz the bealy, and do nothynge but this to folowe after corporall meate, but he is made after the Image and similitude of GOD, that is, to knowe God, and studye foz diuine thynges, and that shall laste foz euer. Foz whether ye behold mannes bodye, oz his mind, we be monished by the nature and syghte of these thynges, that we seke not foz corporall meate onelye after the manner of beastes. Other creatures gyuen to the bealye, loke downewardes to the grownd,

but mans body is vpryght to loke vpon heauen. Man therfore ought to care for heauenlye thynges not yearthlye. And of the mynde what shoulde we saye more? It is the chiefest parte of man, whyche in verye dede is not preserued by bodilye sustenaunce, but by other that is farre more excellent: that is heauenly & of God. Wherefore whither ye cõsider eyther the body or the minde of mã, it is mete by no reason, that a man should studye chiefelye and specially of al to saue and trim the bodye. And if mã had not synned, he shuld haue led suche a lyfe, as shuld haue bene troubled wyth no afflictions at all, and shoulde so haue vsed his corporal meate, that for al that with all hys mynd and thought he shuld haue bene in the contemplacion of heauenlye and Godlye thynges. Thys shoulde haue bene the lyfe in Paradise. But after that man had syn=

synned, for synne he was cast out of Paradise into this woful wretched life: not to tary in it forever, but for a tyme, as it were in a prisonne and dongen, because he should conceiue a desiar to be deliuered, and should thyncke to recouer the happines ꝑ he had lost. But he that drowneth hym selfe wholly in the cares of corporal and earthly thynges, I praie you what other thynge doth he, thã if a man thrust and shutte in to an horyble prison, woulde not laboure for thys to be deliuered out, but rather to tarye longe ther and delight in fylthynes & stinke? What thyng should be more folysh or more mad than thys? And yet the same playnely do they, whyche neglectinge and despising heauenly thinges, droune theim selues altogether vpon these earthely. But marke thou me what the fyrste and chiefe commaundement of God meaneth: I (sayeth he)

The slugg shnes of man in seking heauenly thynges is reproued

am

am thy Lorde God. Thou shalt not haue any other goddes in my sight. And agayne: Thou shalte loue thy Lorde God wyth all thy herte, with al thy mynd & with al thy strength. Althoughe no man in thys worlde can perfectelye fulfyll thys commaundemente, yet doeth it put euerye man in remembraunce of hys dutye, that he shoulde knowe what he oughte to do to hys true Lorde God. For it techeth ỹ this is the office of man, not that he shuld make of his bely a GOD, and serue only for hys bealy profit as swine do, but that he shoulde worshyppe the true, omnipotente and heauenlye God our lord, and seke for heauenlye and Godlye thynges wyth all hys herte. Thys seruyce we owe to God fyrst for hys creacion, because he hath made vs menne after hys owne Image and similitude, and after, because he hathe made vs a-

gaine

gayne by an other creacio & hath redemed vs by hys only sone our lord Iesus Christe, by whom he hath deliuered vs from the power of darknes, & borne vs vp to his kingdo. What is tha more fowle or shamefull than despisynge God, and neglectynge the seruice that we owe vnto God, to folowe onely after mannyshe, bodily and earthly thynges? Well go to, we wall counte some part of the tyme of our lyfe, and we wyll compare wyth that our study, that it maye be playne, howe greate our sluggyshenes and dulnes is in learnynge, and considerynge those thynges which pertayne to our very hauenly and euerlasting health. One weke is made of seuen dayes, and one naturall daye is of. xxiiii. houres. Nowe number the howres of one weke, and thou hast an hundred. lx. and eight howres. What is done now?

Ther

There is commonly among men so greate negligence of heauenly thinges, that in so many howers of one weke, they take not an hour or two in the whiche earnestly, they thinke of theyr heauenlye saluacion. But let vs speake also of the yere. One of oure common yeares is made of three hundreth, threescore, and fyue dayes. And where euerye daye is of xxiiii. howers, there are numbered in one yere eyght thousande, seuen hundred, and threescore howres. And you shall fynde some that in so manye thousande howers, wyll not take theym three or foure, in the whyche with al their minde and all theyr thoughte, they wyll talke of heauenlye thynges, eyther wyth them selues, or wyll heare them talked of openlye of the ministers of the church: & yet for al that bestowe all theyr howres in slepe, in meate, in handy laboure, in feastes, in ba-

thes

thes, in talke of mooste vayne thyn-
ges, in walkyng abrode in, iorneis,
in beinge and sellinge of marchaū-
dise: and who is hable to reherce vp
all bodilye mens occupacions? Is
not thys not onelye a verye foule
thynge, but also a mooste perilous
thynge? The hystorye Ecclesiasti-
call doth declare that one Pambus
are Yeremite, dyd come at Athana-
sius desiar, from the wyldernes to
Alexandria. Ye, whan he had seene
there a woman (as men saye) muche
lyke a player, decked wyth muche
gold and precious stones, he wept.
Beynge axed why he dyd so, Two
thynges (sayth he) moued me. That
one, the death of thys woman. The
other, because I do not so much stu-
dye to please God my sauioure, as
she to please vngracious mē. Pam-
bus in dede sayed verye godly. But
thys is wyth earneste teares to be
wepte for, that not onelye one or

two

two womē, but almost al the whole sorte of men watche with great care and al their thoughes only for this to serue the bealy: ỹ whiche what other thynge is it, than to go to hys owne presente death & destruccion? Meates (sayth Paule) are appoynted for the bealy, & the bealy for the meates: And god wyll destroie both the one & the other. And againe: many walke, of the which I haue often shewed you, and nowe I speake againe wepinge, that be the enemyes of Chrystes crosse, whose end is destruccion, and their bealie their God, and the glori shalbe to their shame, that care for earthlye thynges. And Chryst sayeth: what profitteth it mā if he wynne al the world, & haue the losse of his sole? Likewise what profitteth it to haue your body ful of al kind of diliciouse meates, & for all ỹ to let youre mynde pyne awaye for lacke of hauēly meate, which sayeth

you for euer. For I praye you cõsi-
der me what ỹ ende of these studyes
is. For if thou worke as Christ spe-
keth, or only folow after that meate
that perisheth, that is to saye bodily
and earthly, thou semeste in dede to
saue thy body for a tyme, & that no-
thinge longe, but shortly after thou
shalt lese euen together wt the life of
thy bodye, thy whole & euerlastinge
health. And so both the bodye, & the
sole be lost together. But if ỹ worke
the meate which abideth still into e-
uerlasting life, than although thy
body be somtyme hungry, yea I say
more, die also, yet is thy soule saued.
And thy soule beynge saued, the bo-
dye also is saued throwe the Lord
Jesus Christ, which wil transforme
our yearthly bodye to make it lyke
vnto his glorious body, accordyng
to that hys myghtye power in wor-
kynge, by the whyche he maketh all
thynges subiecte vnto hym.

Wher-

Wherfore let this be our onely stu-
dye & care, let thys be our thought,
to worcke meate that remayneth in
to euerlastynge lyfe. But I saye,
muste we do nothynge els in thys
worlde: is it not lawful to seke for bo
dilye meate? So thoughte certaine
folyshe Hypocrites, whyche after
they had shut thē selues vp in their
celles, than toke meat of other men
ydellye. Christe doth not teache vs
this. For when he biddeth vs praie:
giue vs thys daye our dayly bread,
he sheweth plainlye, that we ought
to seke also for bodilie meate after
the facion in dede that we shoulde
seke. And Paule also: when we were
wyth you (saith he) we gaue you this cō
maundement, that if any man wold
not worke he shuld not eate nether.
And it foloweth: We heare say that
some men order them selues among
you inordinatelie, doinge no worke
but lyue curiously. To those that be

The slug-
gishnes of
Hypocrits
is condem-
ned.

such

such we commaund you, and we de-
sier you thorowe our Lorde Jesus
Christ, that worcking quietlye, they
wold eate their owne breade. What
meaneth this than ỹ Christ sayeth:
worke not the meate that perisheth:
He doeth not condemne an honest
waye to seke for bodily fode, but he
condemneth the lewde and backward
studye of men. Men are wonte to
haue a greater regarde of bodilye
fode than spirituall, and they more
care for the health of the body than
of the soule. But these thynges you
must nedes do, and not leaue the o-
ther vndone. That you shoulde be
kepte to heauenly and euerlastyng
lyfe, it is necessarye if you wyl be sa-
ued. But that you should be kept in
thys mortal lyfe it is not necessary.
Fyrst (sayeth he) seke for the kyng-
dome of God, and all these thynges
shall be caste vnto you. And man
doth lyue not by breade onelye, but

by euery word that commeth out of the mouth of god. Thys worlde is not our very countrie, but a straũge land, in the whyche we go in pilgrimage. And likewise as if a man iorneied forth in farre countreyes, he knoweth that this he shuld do only that whan he hath done his busines for the whych he went out, he shuld come home agayne assone as might be, and although that in the meane tyme, he tourne in sometyme to his frendes houses, and behold the buildynges of other Cities, yet thys is hys chiefe purpose to come home agayne to hys owne: so whan we go on pylgrimage in thys lyke that we shoulde come agayne to oure heauenly countrye, althoughe we may seke for oure bodilye meate as it were in oure Inne, yet moste of all the heauenly meate is to be sought for, by whyche we maye be saued to

We be pilgrimes in this worlde

euer

euerlastynge lyfe: For thys our for-
ney is take for that cause. But thou
wilte say: what is ỹ meate ỹ bydeth
for euer vnto euerlastynge lyfe? I
(sayth Christ) am ỹ heauẽly Bread
whyche am come downe from hea-
uen. If anye manne eate of thys
breade, he shall lyue for euer. Of
the whyche thynge, because we wyl
speake more at large hereafter, we
wyll not nowe tarye longe, but wyl
go forth wyth that we haue nowe
in hande, and we wyll se who can
gyue vnto vs thys meate or bread.
For Christe addeth: the whych the
sonne of man shall gyue you. For
GOD the father hath sealed hym
vp.

That these be spoken by an Anti-
thesis, those thynges wyll playnelye
shewe which anon after shal folow.
For the son of man which is Messi-
as, is set agaynste the Patriarckes.

Moses, the Prophetes, circumcis-
on, and al the lawe: and thys is the
meanynge. Neyther the Patriarc-
kes nor Moses, nor the Prophetes,
are that persone, for whose sake
men be iustified and made alyue.
Neyther circumcision, nor all the
lawe be those thynges for the why-
che men obtayne iustice before God
and euerlastyng lyfe: But onely the
sonne of man whyche is Messias,
Jesus Christe oure Lorde, is that
person and thynge for the whyche
men are saued, that is, are counted
iuste before God, and receyue euer-
lastynge health. In dede the patri-
arckes serue for greate purposes, so
do the prophetes and the law: But
onely Messias is the true health.
Abraham was a verye holye patri-
arcke, and verie worthy prayse, and
yet for Abrahams sake no man ob
tayned pardon of hys synnes. Mo-
ses was a verye good lawe maker,
and

and a valiaunt Duke of the Israe-
lites, but for Moses sake no man is
saued whan he dieth. The Prophe-
tes were verie wel learned, and ve-
rye holye preachers of the worde of
God, but for the prophetes sake no
man obtained the heauenlye kyng-
dom. Circumcision was a very pro-
fitable sacrament, but no man had
eternal saluacion because of circum
cision. The Sabbath, the sacrifices
and other worckes of the lawe had
their vse and profit, but for these no
man came to euerlasting saluacion.
Onely the sonne of man, Messias
only, is the bread of life. For whom
to al that beleue in hym, there com-
meth forgyuenes of synnes, iustice,
health, and lyke euerlastynge: And
that ryghte worthilye. For it is he
whom God the father hath sealed
vp. For eyrste God the father hathe
sealed hym from the begynnynge
w his owne Image, that he should

be euen together wyth hym the true and eternall God, of the same substaunce and maiesty. He( sayeth the Apostel)is the ymage of ỹ inuisible god. And agayne. He is the bryghtnes of hys glorye, and expresse Image of hys substaunce. Wherfore seynge he is marcked wyth the deuyne power, it is no maruayle that he is hable to saue them that beleue in hym, and to gyue vnto theym eternall lyfe. Further, after he was made the sonne of man, god sealed hym by open wytnesses, that he is the true Messias and sauiour of all them that beleue in hym. For as the seales of common wrytynges do testifye of the thynges that be done, whyche are rehearsed wythin the letters, so God the father testified by many miracles, as it were by heauenly seales, of Iesus the sonne of Marie, that he hadde sente hym and anoynted hym vnto the true

Messias

Messias, and gyuer of euerlastyng lyfe.

The Aungell Gabryell was sent to shewe hys concepcion and hys natiuitye. He was borne of a woman that was a Vyrgin. He was preached of by the Angels. He was vysited and worshipped of the wise kynges: and whan he was Baptised of John in Iordane, the voyce of GOD the father was heard witnessynge openlye from heauen that thys was hys welbeloued sonne in the whych he was pleased. The holye goost also came in the lykenes of a Doue. Afterwardes whan he preached hys owne Gospell, he dyd shewe verye greate and excellente miracles. All these are Heauenlye seales, whereby GOD the father hathe testified that he hathe sente thys Jesus, and confyrmed that he was the verye sauioure of mankynde.

Whyche seales afterwardes by ryssynge from the deade, by hys ascendynge into heauen, by sendynge of the holye goost into hys Disciples, and by spreadinge abrode of ỹ Gospell were made so strong, that nowe ther is no dowt at al, but that he is the verye Messias, for whose sake onely men obtayne euerlastyng saluacion. Wherfore although there be a dewe laboure and care for bodilye sustenaunce, whych when it is occupied, doth perisshe: yet aboue al thynges must we labour diligẽtly, to get the meate that abydeth into euerlastyng lyfe, which is

Jesus Chriſte
oure Lorde
GOD,
euen
wyth the father, and the
holy goost blessed for
euer. Amen.

The

## The fourth Homelie.

Although it is sayd that the dealye hath no eares, yet the Jewes giuē to the dealy, semed not to haue herd Christes sermō deaffly. For whan Christe dyd rebuke thē because thei folowed more the bodily meate, than the heauenly, and exhorted theym to worke the meate that lasted into euerlastynge lyfe, they did well perceiue, that thei were bydden to do true iustice, and to do this Godly worshipp, that they myghte obtayne euerlastynge and perpetual good thinges. Therfore they sayd vnto him.

Howe should we do, to worcke the worckes of God?

Whether they axed hym in earneste or in game, verilye thys is theyr meanynge: What preachest thou

thou vnto vs of worcking the meate that lasteth into euerlastynge lyfe, that is, folowyng iustice, and doing seruyce to god, whereby we shoulde come to perpetuall blesse? Be we not iuste inoughe by the workes of oure lawe, maye we not come vnto euerlastynge ioye by the merites of those worshyppynges of God whiche oure lawe hath prescribed vnto vs. We be circūcised, We kepe the sabboth daye, we offer sacrifice, we steale not, we robbe not, we giue the tenthes, we gyue almes, we faste at tymes appoynted, and we do many other good workes. What requier you of vs more, or what shoulde we do to be more iuste, and please god better? Lo this is the old blindnes and ignorauunce, borne in the nature of man, to thyncke that godes lawe maye be fulfylled by oure workes, and that they are iuste ynoughe before GOD if they folow

a ciuile

a ciuil honeſtye of lyuynge. And al-
thoughe we muſte alwayes to oure
power obey the lawe of GOD, and
that euery good worcke which god
requireth, hath ſomewhat where-
fore it ſerueth, yet is there no man
in the worlde whyche is able to ful-
fyll the lawe by hys owne worckes.
It is ſayde in the eyght Chapter of
Geneſis. The kelynge and thought
of mannes herte is euel euen frome
hys youth.

No man is perfectely good.

But the lawe of God requireth a
meanynge and thoughte of man,
that is good: wherefore if it can not
be that as longe as thys naturall
malidye ſtycketh in man (and it ſtic-
keth becauſe of originall ſynne, yea
euen in man alſo that is good, and
bearne agayne by the holye Gooſte,
and it abydeth euen vntyll he
dye) he cannot perfectelye fulfyll
the lawe of GOD.

The Pſalme doeth ſaye: in thy
ſyghe

lyght is not iustified al liuing creatures. But the law requireth to the fulfillyng of it, iuste and holy men. Sith therefore that no man of hys owne nature is iust and holy before god, it is plaine that no man of him selfe is hable to satisfye the lawe. The law, sayth Paul, is spiritual, & I am carnal: and I knowe ỹ in my flesche dwelleth no goodnes. If ther be not in the flesche, yea though he be a good man, goodnes, howe should he fulfil a good lawe? And agayne: The affeccion of the flesche, is enmitie agaynst god. For it is not vnder the lawe of God, nor in dede it cannot. And althoughe carnall affeccion beare not the rule in a good man yet doeth it abyde in hym styll as longe as he liueth in thys worlde. Wherefore he neuer fulfilleth the lawe. And agayne: The flesche coueteth agaynst the spirite, and the spirite agaynst the flesche. These thyn-

ges

ges be one agaynst another: so that thou cãst not do those thynges, that thou woldest. Thou herest that the fight betwene ỹ flesh & the spirite, is perpetuall, not in wycked men yet, which altogether kolow ỹ affecciõs of the flesche, and haue not the holye goste, but in good men that be endued with the holy goost. But the law of God wyll not suffer any rebellion agaynst the holygoost, but it requireth a perfect obedience. Where kore seynge in a man be he neuer so good, there is a continual fightyng betwene the flesche & the spirite, it is plaine ỹ he neuer fulfilleth perfetly the law of god by his worckes. And sith it is so, ye se how farre & mischeuosly thei er whether they be Jewes or Chriſtẽ hypocrites, which thinke wyth their holy thynges and good worckes to satisfie the lawe of God, & to be iust before god. What shuld we do thẽ to worcke the worckes of

God

God, that is to do true iustice & seruice, that pleaseth god best: & to fulfil the law of god. Of this thing we must heare Christ.

For he answered & sayde vnto them. This is the worke of God, to beleue in hym whom he sente.

If ye wil do the greatest and most excellent seruice to god, if ye wel get true iustice before God, & be saued, thys worcke, thys holy seruice, thys honour of god must be done, that is to beleue in him, whō he sēt, I say, to beleue in Jesus: ꝑ is the godly seruice, in the which god so delighteth that he will repute ꝑ beleuer as iust as if he had fulfilled all the whole lawe with his worckes. Thou wilt say than: what is it to beleue in Jesus? To declare this very plainely, it is to beleue the gospel, & receiue it in fayeth.

Fayeth is the most excellent seruice of god

What it is to beleue in Jesus.

And Jesus preached thys gladde tidynges, that he was sente of God,

that

ỹ he is the very true Messias which was promised by ỹ prophets. Wherfore to beleue in Jesus, is to geue him the honour and the maiestye of Messias, ỹ is to knowledge hym a clenser of synnes, an appeaser of the anger of god, a sauiour in deth, a giuer of lyfe & blessednes, & in dede to put in him al our whole trust of saluacion. For these thyngs do the prophetes ascribe vnto Messias. But here we must consider, wht to beleue in Christ, is the greatest worke, and the most excellente worshypppynge of God. And lykwise: Fayeth in Jesus Christe is therefore called the excellente seruynge of GOD, bycause it is an instrumente whereby we take holde on Christe, and by the whyche he that doeth beleue, is grafted into Christe. And there can nothynge come vnto vs eyther more excellente or more happilye,

than

than that Christe shoulde be oures and we Christes. For if Christe be oures and we Christes, what remaineth but that all the good thynges of Christe be oures, and that al our euyls by the goodnes of Christ, are put awaye. Wherfore perfecte iustice is oures, the holines and blessednes of Christe, is ours: in respect of whyche thynges, oure synnes be not layed to oure chaurge: and our death, whyche in thys worlde is the laste kynde of all miserye, is not the gate of hell, but of raigne euerlastynge thorowe Christe. Wherefore seynge Christe is taken and grafted into vs by fayeth, it is manyfest that we cannot do a more excellente and a more holye seruyce, than to beleue in Iesus Christe. And so farforth also we be sayde to be iustified by fayth, not that fayth in Christ of it selfe is a worke of so great dignitye, that for the worthynes there-

of it doth iustify vs before god, but because it taketh Christ: for whom onelye we are counted iuste before god, & chosen into ỹ sonnes & heires of god. Furthermore kayth is called the moste excellente worshyppynge of god, because it gyueth vnto God the honour of the trueth of hys promises, and knoweledgeth God to be verye true. For God althoughe he hath promised many other thinges as well bodilye as spirituallye, yet is thys the chiefest thynge amonge all hys promises, that he well sende Messias into thys worlde. And he hath openlye proued, and declared by greate, and manye testimonies, that thys Iesus of Nazareth is the same Messias that was promised before. Wherefore he that beleueth in hym, doeth gyue glorye to God for hys trueth. And so to glorykye god, it is to god a thyng that pleaseth hym farre aboue all other. It

pleaseth god in dede: if thou walke accordinge to the lawe, and do the workes of the lawe: but so if thou do them in faith, ỹ is to saie if thou knowledge god to be verye true in hys promyse of hys Messyas. For what honour shuld be acceptable to God, if ỹ shuldest iudge him in thy hart to be vaine & a lyer? A mā will not care for ỹ bowing doune of thy head, thy kneling, thy giuing of the wai if he shuld perceiue ỹ tokest him for a vaine mā & a lyar, & woldest ỹ ỹ god shuld regard them? Seinge therfore that faithe geueth to god ỹ honour of trueth, it is worthely preferred before al other holines, & seruice of god. Finally seyng the fayth in Christe receyueth euen together with Christ the holy goste also, whiche is the renuer of man, & the maker of obedience in man, it is playne that fayth is the fundacion and begynnynge of all good vertues and

good

good doynges. Other that haue not fayeth in Christe, are sometyme garnysshed wyth other vertues: one is iust in ciuile bargaines, another is paciente in aduersitye, this man is chast, he is gentell to speake vnto, that man is mercifull to the afflicted, and some man is true of hys worde and promise. These be diuers vertues, and he that hath one it maye happen that he lacketh all the other.

For you shal fynde that wher as they wyl kepe theyr promise wel, yet are they very cruell to them that be in misery. Ye shall fynd other, whiche for all that they kepe a ciuile chastitye, yet are they verye lyars. But he that hath fayeth in Christe he also hath the holye Goost, whyche leadeth hym into all kyndes of vertues, and good doynges.

For although fayth so far forth iustifieth not a man before God as

is the begynnynge of good worꝛkes in a man, and that ther is alwayes left a weaknes in the fleſhe as long as we lyue in thys worꝛld, although the holy gooſte gouerne a man, yet is not that ſpirite of faieth idle and dull, but worꝛketh ſtoutely, it moꝛtifieth the deſier of the fleſh, & bꝛyngeth foꝛth diuers kyndes of vertues, charitye, ioye, peace, lenitye, benygnitie, goodnes, truth, mekenes, temperaunce, chaſtitye, and who is able to reherſe all the fruites of the ſpirite? Wherefoꝛe kayeth in Chꝛiſt foꝛ thys cauſe alſo is the moſt excellent woꝛſhyppyng of God, becauſe it is the begynnynge, and commendacion of all good woꝛckes: and he that wyll do the holieſt woꝛcke to God, he muſte nedes woꝛcke thys woꝛcke alſo. Foꝛ thys is the hyeſt ſeruynge of God whych the Patriarkes and Pꝛophetes and all good men haue done. By this ſeruice, thei

haue gotten iustice and healthe, as manye as were receyued to the fauoure of god. They were not iustified by the desert of circumcision, of theyr sabbothes, of their sacrifices, nether yet of theyr mozall vertues, but the were iustified by thys seruice, that is by fayeth in Chriſte, and yet that not foz the desert of the wozcke of fayeth, whyche wozcke yet it selfe is wonte euen in the beleuer to be fainte, but foz Chriſt onlye, whych is grafted into man thorowe fayeth and applyed vnto mã. But thou wylt say, what? Is it to beleue in Chriſt it be the hieſt and the moſt excellente wozshipping of god, than is nothing moze easye, than to do thys seruyce to God, inespecially to vs whyche euen from our youth haue bene instructed in the Apostles Crede, wherein all the doctryne of fayeth is shoztly contayned. Thus

in verye dede it appereth vnto men whyche be wythout all temtacion, and in prosperitye of al thinges. But the trueth proueth that ỹ fayth in Chriſte is not ſo often in thẽ. For whan Satan aſſauteth man, ye maye playnely ſe that fayeth is not all mens actes, as Paule ſpeaketh; and that there be verye fewe that beleue. And the diuell fyghteth agaynſte men diuers wayes. Some tyme he ſtyreth them to deſiar of reuenging by making to them an enemie, lykewiſe by offeryng ryches to couetouſnes, and deceyte, beſides thys, by ſhewynge an other mans woman to luſt, and by ſhewynge an offyce to ambicion, and ſuche other infinite worckes of the fleſhe. And howe manye be there, but that they haue not a fal, and that yeldeth not hym ſelfe priſonar to the diuyll, and that doeth not obaye the affeccion of the fleſhe ſtired vp by the deuyl:

Fayth is not euerye mans.

And

And they the whyche lye downe, eyther they beleue not in Christ, or els they lose theyr fayeth. They that be in the flesche (sayeth Paule) cannot please God. And agayne, if ye lyue after the flesche ye shall dye. And Christe sayth him selfe. Euery man that doth synne is the seruaunte of synne. And John: all that do not iustice, be not of God. Sometyme be sente vs persecutours of the Gospell of Christe, thorowe whom the deuyll entiseth menne to forsake Christe, and to fall to synne. And it is manyfeste howe fewe alwayes haue stande in the confession of Christe, speciallye it the persequucions haue bene notable cruell. And to denye Christe in persequucion it is a manyfeste prooke, that eyther youre fayeth was not suer or that Christe was caste awaye.

Sometyme the Jewes are set be-

fore vs, the Turkes whych despise oure religion, and the Epicures. By these Satan bryngeth to passe, that the wyckednes of the people is opened. For whan they boaste of howe all thynges come well to passe in theyr naughtie, or rather no religion, and saye: Tushe, If thy Chriſte were true God and cared for mēnes matters, why doth he not healpe you Chriſten men, why doth he not defende you? I praye you, howe many bene there comonlye amonge the common people, whyche at these wordes although they be openlie againste God, and blaſphemous, wyl not begynne to doubt of Chriſtianitye, and if he were set vpon by persecution, wolde not fall awaye to vngodlynes and despising of Chryste? Thys is a playne token that a greate sorte of men amonge Chryſtyans dothe not knowledge God in deade, but onlye dreame of

him. And at last are cast against vs in oure conscience, sinnes, death and the paynes of hell. Howe manye thynkest ÿ in these moste greuous temptacions, and in the strait iuge= ment of God do fall downe and pe= rysche? For if the multitude can not stande faste at a trifling and plaine wycked obiection of a Turcke, or an Epicure against the doctryne of goddes gospell, howe wold he stand agaynst the fyrie dart of the deuell, whiche he is wont to caste againste men before the fearefull iudgement seate of God? Wherefore sayeth in Christe is not as easye and commõ a matter, as easylye and commonly we speake of it: but as it is moste ex cellente honorynge of God, so doth it passe al mans strẽgth, and nedes we muste receaue it from heauen, and muste be raised vp in vs by the myghte of the holye goaste. Flesche and bloude (sayeth Christ) hath not

opened

opened it vnto them: but my father that is in heauen. Let vs call therefore vpon God ỹ father that he wyl set on fier and inflame oure hertes wyth true fayth, whereby we beyng iustified, may get saluacion thorow the sonne of God Jesus Christ our sauiour, which is God wyth the father and the holy goost blessed for euer. Amen.

## ☞ The fyfte Homelie.

Esus hath preached great thynges, and excellent thinges of him selfe, saying: the sonne of man shall giue vnto you meat whych lasteth into lyfe euerlasting. And, thys is the worcke of God, to beleue in hym, whom he hath sente. By the whyche sayinge he signified that the beste, and most excellente

worshypping of GOD, is to heare hym, and beleue in hym. Verily this is to lifte vp hym selfe, not onlye aboue the common state of men but also aboue all Patriarckes and Prophetes. For there neuer was anye Patriarcke and Prophete that toke so muche vpon hym, nor promised so greate benefites of him selfe to hys hearers. Let vs heare nowe therefore, howe the Iewes toke thys Sermon, or howe they iudged: thys hys pride.

Wherefore they saied vnto hym: what synge doest thou shewe, that we maye se and beleue the, what worckest thou.

Our fathers haue eaten Manna in the deserte as it is written. He gaue theym breade from heauen to eate.

This is ỹ meaning of ỹ Iewes answere. Thou crakest that thou wilt giue vs great benifits & thou tellest vs

vs that thou arte the Prophete, whome Moyses commaunded to heare, and that thou art Messias in whome the Prophetes badde vs beleue: but yet haste thou not proued it by anye signes, nether haste declared thy selfe in dede such one as thou art. If thou woldest giue vs Manna from heauen, as oure fathers haue eate in deserte, after the saying of Psal. lxxviii. He raigned Manna for them to eate, and gaue thē bread frome heauen. If thou woldeste delyuer vs frome this harde bondage wherewyth we be oppressed of the Romaines, as Moses deliuered vs frome the bondage of Egypte, we woulde beleue that thou were sente of god, and to be the very Messias. But nowe seynge that thy selfe art a poore man, and although one euenyng thou feddest vs, yet to day be we neuer the lesse hongry, nedye and wretched, we can not knowledge the

for so great a Lord, and for the true Messias. Here agayne man maye se that the Jewes lusted after nothing but, that was good for the bodye, & to seke only an yearthly kingdom & fleshly ioye in Messias, a woful matter and ernestlye to be wepte for, that men are wonte onlie to care for thys that theyr body may fare well, and thyncke all the rest safe, if the bodilye commodities be safe. For if they maye gette the pleasure onelye of thys worlde, they thyncke that heauenly ioye wyl folowe of it selfe, and therefore they take all the care and thought, all the paynes, labour yea I saye more, all iniquytye and vngodlynes to get vnto them these yearthely pleasures. Laye vnto thys that they maruayle at, and worshyppe those men onely, whom they se to be happy wyth these earthly commodities, and whome they hope shall be the helpers, that they them

They seke for an worldlye Messias.

theim selfes also may get these gaye thynges.

Amonge theym were hadde in greate price, Theodas, Judas Galileus, and afterwardes also Cochabas, because they promised theym here earthly ioye, felicitie, and deliuerance from the bondage of the Romaynes: wher as not withstanding vnder payne of death the Apostles were vtterly banysched whyche preached true, and heauenly felicity, and good thynges that shoulde last for euer. What shall I speake of the Ethnikes? They honored not only as men, but as Goddes, all those whyche dyd bringe vnto theym anye thynge profitable for the bodye. They halowed Bacchus for a GOD because he hadde shewed vnto theym, the makynge and vse of wyne.

Bodily commodities are counted the cheefest.

They worshypped Ceres as a Goddesse, because she did teach how

to

to order corne, and wherefore it serued: wher before thei eat Okecorns. Hercules was set amonge the Godes, because he saued the citisens that were ouercome of theyr enemies, because he restored banished mẽ agayne to theyr Cityes, because he made the lande saufe from theues, and the sea from pirates.

These vertues although they be greate, and mete for a Prince, yet because the heathen dyd consecrate Hercules into a God, for these vertues, they dyd playnelye declare, that theyr mynde was onelye in yearthely commodities, and profites. I wyll shewe you that, that scarselye maye be honestlye spoken openlye in the congregacion, and yet it oughte to be spoken of, that you maye se that menne haue no regarde, saue onelye that they maye haue ioye in yearthely pleasures.

Lactãcius in his boke of false religion. Ca. xxix.

Floza

Flora, when by harlotes craft she had gotten greate riches, she made the people of Rome her heire, and leaft a certayne money, by whose yerely increase thereof, the daye of her byrth myghte be kepte solemly, and plaies be made, whych they call Floralia: what came to passe than. Dyd the Romaynes knowe-ledge so fowle and fylthy thynges? Not onelye dyd they gladlye receyue them, but made Flora a goddes, that should be goddes of flowers. O stynckyng beastes, O detestable men, which gaue also to harlottes Godlye honoures, because they had receyued of theym a bodily benefite, when for all that, ryght honest men eyther theyr oratoures or Philosophers that taughte vertue, they greatelye dyspised theym, yea and somtyme also kylled some of theym. And in thys thynge not onely the heathen, but the Chrysten

Floralia.

men

men, theim selues also haue done a-mysse. For in the worshyppynge of saynctes, whyche Hypocrites haue folowed very hertely, and much vn godly, they haue worshypped those saynctes specially, by whose healpe they haue hoped to haue had eyther some corporall benefites, or escaped hurtes. To those they haue appoin ted holy dayes, temples, offeringes, pylgrymages, feloshyppes, and as they call them, brether heades. To be shorte, A great sorte of those that be called christians, haue so burned wyth desier of yearthly, & temporall profites, that they would haue wor-shipped Satã him selfe for a saint, or for a God, so that he would send theym money, and gyue theym cor-porall benefites. Whych thyng ve-rely euen by thys is playne, that al-thoughe nothynge is better know-en thã that deceites, trifles, lyes and periuries be mischeuous thynges, &

wozckes of the diuyl, yet men to get ryches and bodilye pzokites wyth so greate redines of mynde they folowe theyz mischieffes, that neyther by anye respecte of honestye, neither by any warnynge of goddes wozd, no noz by other crueltye of punyshmente, they maye be wythdzawen frō that. What is blindnes, if thys be not blyndnes, and vngodlines? Foz inē be so blind, that they thinke these corpozall and tempozall good thynges, to be true felicitye. Let vs heare therefoze what Jesus answereth to ỳ Jewes dilirynge only corpozal meate, and an yearthly deliueraunce.

So Jesus saied vnto them. Amen, amen I saye vnto you. Mot Moses hath gyuen vnto you breade from heauen (that is to say the true bread) but my father gyueth vnto you the true bread frō heauen. ffoz the bread of god is

that

that, which is descended from heauen, & doeth gyue life to the worlde.

Thys is the comparynge together of Moyses and hys benifites, wyth Messias, and hys benifites: whyche Messyas gyueth to theym that beleue in hym. You (sayth he) glorye verye muche of Moyses, and for the benefites whyche be gyuen to you for hym: and fyrste, althoughe Moyses hath bene a greate Prophete, and fayethfull minister of GOD, yet was he not that person, for the which menne do get trewe health.

But Messias, whome the Prophetes haue promised, and ofwhom Moyses hym selfe hath preached, and whome GOD nowe hath sente into the yearthe, is that person, for the whyche true health commyth to menne.

Furthermore the good thynges

which God hath done by Moses, in dede they are greate, and verye excellent, and yet not euerlastyng, neither sufficiente. Moses ministred to you by goddes liberalitye, Manna from heauen, yet that Manna was not the verye meate, whyche of it selfe hath saued the eaters into euerlastynge lyfe. All the Israelites haue eaten Manna in the deserte, yet neuertheleſſe, all they also be deade, and many of them God hath not alowed, whyche also haue dyed for euer. But Messias whyche is the naturall sonne of God, & whom hys father hath sente from heauen into the yearth, whych now at thys tyme liueth amongeſte men, is the true meate, which so conserueth al ỹ eate him, that is beleue in him, ỹ they shall neuer dye: but althoughe they seme to die, yet may be saued into euerlastynge lyfe. Moyses deliuered the Israelites from the Egipci-

ans

ans bondage, and led them by ỹ de-
serte euen vnto the lande of Cana-
an. Thys was in dede an excellente
benefite, and very acceptable to the
Iewes that were afflicted, but yet
was it not a verie deliueraunce: for
although they were deliuered from
the tirauntes of Egypte, yet were
they not deliuered from there spirit-
tual tyrauntes, that is from synne,
the diuyll, death and hel. But Mes-
sias bryngeth true deliueraunce.
For to them that beleue in him, he
forgeueth synnes, and causeth, that
they whyche receyue hym thorowe
fayth, are counted iust before God.
He ouercommeth the deuyll, and so
deliuereth the seruauntes of the di-
uyl, that they be chosen into the son-
nes if god.
He ouer commeth death, and bryn-
geth to passe, that they whych were
in the daunger of death, neuer dye
but lyue for euer. He ouercommeth

hell, that they whych were in daun-
ger of hell, shoulde go into heauen,
and enioye euerlastynge felicitye.
These in dede are the true benefits
whych as they are in no wyse to be
compared to those corporall profi-
tes, so do they bryng euerlastynge
health. It commeth doune (saith he)
from heauen. It bryngeth therefore
heauenlye and euerlastynge good
thynges, not earthly and those that
shall vade awaye. And it geueth
lyke, it gyueth not money, whych co-
uetous mienne seke for: not corne,
whyche vsuras heape together: not
wyne, whyche bybbers seke after:
not earthely Empyres, wyth whose
desiar men of thys worlde be on
fier: But it geueth lyke, that is bles-
sed for euer. And it gyueth it vnto
the worlde, it offereth it by hys gos-
pell, not to the Jewes onelye, nor to
the gentiles onelye, but to all crea-
tures: that is aswel to the Jewes as
to

to the gentiles, aswell to honeste as vnhoneste, to the poore aswell as to the ryche, to the princes and to the subiectes, & to be shorte, to al the worlde. Wherfore although these corporall, and yearthely good thynges haue their vse, and God (if they happen) is to be thanked for them, yet must you not set your herte vpon theym, as the Psalme sayeth, but set all youre herte vpon thys studye, to get true, and heauenly goodnes in Messias. Thys thynge doth Christe playnely declare, where he sayeth: my father gyueth you the true bread from heauen. For it is the breade of GOD that commeth downe from heauen, and gyueth lyfe vnto the worlde. But the Iewes yet dreame of bodilye good thynges. Therefore they sayed vnto hym.

Gyue to vs thys breade alwayes.

That whyche before the woman of Samaria answered vnto Christe speakynge of the fountayne of water, that sprange vp into euerlastynge lyfe, sayinge: Lorde gyue vs thys water that I maye not be drie nor come hyther to drawe: the same do nowe the Jewes answere vnto Christe speakyng of the bread whiche gyueth lyfe to the worlde, and holyshelye are of hym, that he bring to passe, that the same lyfegyuynge bread may raygne downe from heauen plentuouslye: for they wold take it wyth both their handes, and hold vp theyr lappes. Furthermore, they playnely signifye that they so vnderstode the wordes of Christ, that he taughte hym to be onelye but a minister of thys lyfegyuyng bread, as Moses was of Manna, and not the bread it selfe. Giue vs (say they) thys breade alwayes. Wo se thou art a man, whych dyffereth nothing

from

frō vs in weakenes, we se that thou haste all thynges as a man hath. And if thou be some greate manne, certes thou canst be nothynge more than the minister of God, as were the Patriarkes Prophetes: wherfore if thou haue receyued thys ministerie of god to giue vnto vs new Manna, whereby we may be saued alwaies in this life, go to on felowship, giue vs that ỹ hast receyued, ỹ thorow the we may enioy this heauēly benifite. Here consider me, how diuers the iudgemētes of Christes larnyng be. One vnderstādeth hys promisses fleshely, an other iudgeth them trifling es, or vayne, and lyes, thynckynge that they cannot be fulfylled: an other that semeth to haue a good opinion of Christe, thinketh that they differ nothynge from the sermons of the prophets, because he thyncketh hym to be a docter, or a promiser, & not to be a sauiour, but

onely

onelye a minister of saluacion, as were the prophetes. But Christ accordinge to his goodnes, correcteth these errours of the Jewes verye gentely. And sayd vnto theym: I am the bread of lyfe. He that commeth to me shal not honger, and he that beleueth in me, shal neuer thyrst.

You do so axe of me thys breade of lyfe, that you plainely declare that you iudge me to be but a minister of thys breade: But I asmuche as lyeth in me, wyll not sufferr you to erre. I am not as you trowe, suche a minister of thys breade of lyfe, as were youre Prophetes, whyche dyd preache also euen thē selues, of gettinge true saluacion. But I am the bread of life it selfe, & I offer to him ẏ earth of this bread, not such good thinges as happened to ẏ Israelits by Moses Mãna in the desert, but I bring vnto you heauenly, & euerlastynge good thynges, yea I my

selfe

selfe am that heauenly, and eternall good thynge the whiche whosoeuer can get, he shall lacke no ioye. Loke vpon al other good thinges ỹ cã be spoken of in this worlde, yet shal ye find none of thẽ ỹ is the bread, whiche wil take away al honger, & that is drincke ỹ wyll quench al thyrste. The deliueraunce oute of the bondage of Egipt, was a great benifit, but it was not ỹ breade whych fylled the Israelites hongar. For they lacked yet many thinges both bodily, and spiritual. Manna that rained downe in the desert, and the water that flowed oute of ỹ stone, were maruelous giftes of god: but of thẽ selfe they put not awaye the honger and thurst of the Israelites. For beside other corporall thynges, whyche they had nede of, howe many I praie you of them died in the desert, not onelye wyth outwarde death but with eternal death.

How

Howe manye I praye you for theyr wyckednes were cast into the perpetuall prisons of hell? And what shal I saye of the common profites here in the worlde, that is of bodily helth of landes, of monye, of ciuile honor and office? I wyll rather speake of the kyngdome it selfe, and empyre of thys worlde, whyche seyng it can not put awaye the hongar, & thyrst of man, I praye you what is it that amonge theise earthely good thynges is able to do it? Alexaunder surnamed the great, whan he had herd say that the Philosopher Anaxagoras had disputed that there were innumerable worldes (for this was the wycked opinion of some Philosophers) it is sayed that he wepte. And when men axed hym, what he mente by hys weppyng. May I not worthely wepe (sayeth he) that syth the worldes be innumerable, we be not yet made Lordes of one? I won

der-

derkull mater. The empyre almoste of the whole worlde, whych Alexander had nowe in possession, was not able to fyll hys mynde. And yet to saye the trueth, it is nothynge to be maruayled at at all. For the Empyre of thys world is not that bread that wyll healpe a mannes hungar. But Jesus Christi onely is the breade of lyfe, whyche who so eateteth, shall neuer hongar. Thou wilt saye than: howe eate we thys bread? It foloweth: he that commeth to me shall not hongar. To come therfore vnto Christ, is to eat of this bread. And we muste not thyncke that we speake now of that cõmyng whiche is w̃ our bodily feet. For although that at that tyme whyche Christe preched his Gospel in this worlde, men muste nedes come to Christe wyth their bodilye fete, to heare hys Sermons, yet now he speaketh not of bodily commynge, but of spiritu-

all,

all, whyche is by fayeth. For so Christe hym selfe expoundeth whan he sayeth: He that beleueth in me shal neuer thyrst. Therfore to come to Christe, is to beleue in hym that he is by God oure wysdom, iustice, sanctificacion, and redempcion. For he that so commeth vnto Christe, I praye you, howe shall he hongar, howe shal he thyrst, or what shal he lacke? If pouerty be greuous vnto him, Christ is rich, which hath geue him selfe wholy w̄ al hys ryches to hym that wyll beleue. If synnes threaten vnto vs the anger of God and damnacion, Christ hath clensed our sinnes, hath pleased god and redemed vs from damnacion.

If death threaten eternall destruccion, Christe hath ouercome death: and to theym that wyll come to hym by fayeth, hath he prepared heauenly, and euerlastynge lyfe. If saye, can bodilye healthy, can money bea-

bearing of offyce, ciuyle honor, king
domes, and empyres, can they gyue
vs so greate benifites? What do
these auayle wythoute Christe?
What do these contrarye thynges,
pouertye, and death, hurte wyth
Christe? Let vs come therefore vn
to Christe, let vs come to hym
by fayeth, that by thys
breade, and dryncke,
we maye so con=
tente oure hon=
gar and thrist
that we may
lyue e=
uer=
lastyngly thorow Je=
sus Christe our sa=
uiour: whyche e=
uen w̄ the fa=
ther & holi=
goost is god
blessed for e=
uer. Amen.

## ☞ The lyxte Homelie.

WE be yet styll in the declarynge of that cõmunicacion & dysputacion, whych Jesus Chryste by the occacion of breade had wyth the Jewes: and the talkyng is not as the prouerbe is, of the mone shine in ỹ water, but of very weighty maters, and necessary to be knowen for oure saluacion. For it teacheth difference betwixt Moses and Chryste: & it teacheth that the benefites of Chryst are far other thã the benefites of Moses, it teacheth of the true office of Chryst, that is that Chryste came from heauen for thys purpose, not to bryng transitorye, and worldelye pleasures, but euerlastyng, & heauenly. Wherfore thys dysputacion is so muche the more diligẽtly to be marcked, how much heauenlye healthe is more necessary.

And

And before in dede Christe playnely declared, that he was that lyke geuing bread, the whyche who so eate of (and we eate of it if we beleue in Christe) shoulde neuer honger nor thyrst, but shouldbe filled, and haue healthy euerlastynge. But nowe he maketh againste the Iewes, that al thoughe he didde playnelye preache of hys owne person and office, and openlye confyrmed hys preachings by great and meruelous myracles, yet they woulde not beleue hym, nor knoweledge hym to be the verye Messias.

But I tolde you (sayeth he) that you haue also seen me and yet wyll not beleue.

If ye wyll searche somewhat openlye for the meanynge of thys saying it must be thus vnderstand. I haue in dede to complayne of youre naughtines and vnbelyefe, but it is not new vnto me, nor to be maruayled at. For I sayde, and

ſayd vnto you a good while a go by
ȳ pzophetes, that although I come
vnto you Iſraelites, and ſhewe my
ſelfe to be ſeen, handled, and heard
of you, yea and do greate miracles,
yet you wyll not receyue me oz be-
leue my Goſpell. In the Pſalme I
ſayde that I woulde be the ſtone,
whych the buylders ſhuld repzoue.
In Eſai I called my ſelfe the ſtone
of ſtomblinge, and the ſtone of ſlaū-
der to the two houſes of Iſrael: and
the ſnare, and ruine to Hieruſalem.
And it is ſayde further. Many
them ſhal ſtumble, fal downe, be bzo
ken, entangled and caughte. And a-
gaine: Blinde the herte of this peo-
ple, & ſtoppe his eares, and ſhut hys
eyes, leaſt perhaps he ſe w̄ his eies,
and heare wyth hys eares, & vnder-
ſtand w̄his hert, and be turned, and
I helpe him. Many yeres befoze I
came into thys wozlde, I pzeached
theſe thinges of youre vnbelieke.

Wher-

Wherefore although I be sorye for your naughtines, yet neither is it vnprouided for of me, nor yet vnthought vpon. But and if you wyll vnderstande thys sayinge playnelye, thys is the meanynge. Uerelye I do myne office, I preach my gospell, and I confirme it wyth miracles.

And what do you agayne? I told an other tyme, that although the workes, whych my father gaue me to do, do beare wytnes of me, that my father hathe sente me: yet do not you beleue hym, whome he hath sente. I toulde you also, I came in my fathers name, yet wyll ye not receyue me. I saye the same nowe, that although you haue seen so manye, miracles, wherewyth GOD hym selfe confirmeth the veritye of my doctryne from heauen, and openeth my maiestye, yet haue you no truste to me. No

new thynge to Chryst hym selfe, but in dede muche to be maruayled at. Chryst was promised euen from the begynnynge of the worlde, and was loked for so many thousande yeres. And when he was come, and dyd preache hys Gospell, and shewed miracles, euen in the same people, in the whych wyth so manye promises he had bene tolde to, & was figured wyth so many holye rites, yet haue they not beleued. I praye you what is the cause of so greate blyndnes? The fyrst manne in dede after synne, kept styl some knowledge of goddes lawe, but by hys owne nature he hathe no knoweledge of Chryste the sauioure, but nedes he muste knowe Chryste by hys worde and promise of God thorowe the holy goste. Secondly although the Iewes haue had the worde, and the promise, and goddes promise of Chryste, yet dyd they not well vnder-

The cause of vnbelief what it is.

stande

lande hys kyngdom, but they dreamed that Christ shoulde rule in the worlde after the maner of a kyng, and promised vnto theim selues an earthely felicitie. Wherefore when they sawe Jesus, not lyke as they carnallye loked for, they so dyspised hym, that at ỹ last they put hym vp vpon a crosse. Thou wylt say then: why therefore dyd not Jesus compell theym to beleue hys Gospell? If he had in him the power of god, why did he not drawe thẽ, yea whither they wold or no vnto the faith, so that they shoulde not chose but receyue hym? Christe preacheth of thys thynge whan he sayeth further.

All that my father gyueth me shall come vnto me, and hym whych commeth vnto me, I cast not oute of the doores. ffor I am come from heauen not to do my wyll, but the wyll of my father, whyche hath sent me. And thys is the wyll of my father, whyche hath sente me, that I shoulde not lese anye thynge of all

that he hath geuen me, but rayse theym vp in the last daye.

Thys is a Sermon worthye remembraunce, and hathe thys meanynge: I coulde in dede compell all the Iewes, yea all men, to come vnto me, and receyue me. For I am the verye Sonne of GOD, equall in nature, Maiestye, and power, to my father, and I am not come into thys worlde I haue not taken manhodde vpon me, that in thys my fyrst comming I would auaunce, and openly take vpō me, & vse thys my diuyne maiestye, but so farre as miracles are to be done, to testifye the trueth of my doctrine.

Christ hath taken vpon him the fa-

But I am came, that takynge vpon me the fourme of a seruaunt, and Messaunger, I maye obeye the

the wyll of my Lorde, whyche hathe sente me into thys yearthe. It is the office of a seruaunte not to do what hym listeth, but what lyketh hys mayster.

Mission of a seruaunt.

It is the office of a Messenger, not to do that he can do, but that is lawefull for hym to do, and commaunded of hym that sente hym.

Wherefore seynge that I haue taken vpon me the fourme of a seruaunte, and a Messenger, I wyll compell no manne to receyue me: but I hang of my fathers wyl, whiche hathe sente me into thys worlde boeth a seruaunte and Messenger, and I tarye for theym that he wyll bringe vnto me. For, whome soeuer he wyl gyue vnto me, al those, euen as they come to me, & acknowledge me, so also I knoweledge thē, and receiue them.

And as I compel no man vyolently, so do I cast a waye none, whome my father hath brought vnto me. I receyue theim al whether they be Iewes or gentiles, noble or base, honest or synners. And I receiue them not to make theym kynges of the yearth but to kepe theym that they perysshe not. I receyue theym, not that in thys worlde they shoulde haue none affliccion, or that they shoulde not be ouerthrowen wyth death, but that althoughe they be troubled, and seeme to dye, yet they shoulde not perysshe, but be saued wyth euerlastynge lyfe. For I wyll rayse theym vp agayne in the laste daye, that they may liue eternallye, wyth me in ioye in my heauenlye kyngdome.

This is the meaning of the sermon of Christe. Nowe wyll we touche a lytel the partes therof. And fyrste, Christe teacheth that he hathe not come

come into this world to take and en
crease hys kyngedome, wyth oute=
warde corporall and violente pow=
er. For the Jewes looked for suche
a Messyas or Chryste whyche ioy=
nynge vnto hym an armye of the
Jewes, shuld beare about harnesse
thorowe all contreyes, and sub=
due vnto hym all nacyons why=
ther they woulde or not, as eyther
Cyrus, or Alexander Magnus,
or some other greate kyng was.
Men that haue no knowledge mar
uayle also howe it happeneth, that
when Christ is endued with diuine
maiesty, he bryngeth not to passe by
hys omnipotent power, ỹ al his ad
uersaryes, & blasphemers agaynst
hys name either be not slayne wyth
lyghtenynge, or be maruelously
drawen to beleue, and obey Christ.
But Christe in thys place doeth re=
fute the vayne expectacion of the
Jewes, and a reason why he wyll
con=

compel no man violently, to submit hymselfe vnto hym telleth he saying: All ỹ my father giueth me, shal come vnto me, and hym ỹ shal come vnto me, I wil not cast out: that is, I am not come into this worlde to make men vnder me by violente power, but I loke vpon the hande of God my father, and I hange vpon hys wyll.

Whom soeuer he shall gyue vnto me, and whom that he shall raise vp by his spirite thorowe my Gospell to confesse, & acknoweledge me, he receyueth me, and I wyll receiue and kepe hym agayne. And what is the cause that thou doest not cõpell men by thy kyngly power to knowledge the, and submit thẽ selues vnto the? Because I am come downe (sayeth he) not to do my wyll, but the wyl of hym that hath sente me. I am come downe from heauen not

as a

as a master but as a seruaunt. And it is the dutye of a seruaunte to applye hym selfe not after hys owne wyll, but after the wyl and becke of his master. I am come downe from heauen, not as a cheyfe Lorde and Emperoure, but as a messanger or one that is sente. And it is his office that is sente, to do and perfourme not hys owne oppynyons, but the commaundements of him that hath sente hym.

Wherefore in thys myne Embassye, it is not lawefull for me to do anye thynge beside the wyll of my father, whose Messengare I am. Tell vs than I praye the, what is the wil of thy father? Thys sayethe he, is the wyll of my father that hath sente me, that I lose not anye of those menne whyche he hath gyuen me, but rayse them vp

in the

in the later daye. It is not my fa-
thers wyll, that I shoulde take vp-
on me the rule of a kynge, in thys
worlde, and by stronge hande to sub-
due men vnto me, but that I should
saue theym whyche he by hys holye
spirite hath broughte vnto me, and
that I shoulde kepe them that they
perish not, but although they shuld
seme to dye, yet that they be rayled
vp agayne and lyue a ioyfull lyfe
for euer. To thys pertayneth also
that Christe sayeth in another place
of hys owne office. The sonne of
man is come, not that he shoulde be
serued, but to serue hym selfe, and
to gyue hys lyfe a redempcion for
manie, that is, Christ came not, that
horsemen, and soldiars should fight
for him, & shuld get for him by their
lyfe, and their bloude, victorie, that
he after the maner of a kyng should
beare rule in ỹ worlde, as an Empe-
rours armie shedeth theyr bloud, ỹ
the

Emperour may be defended, & may haue the victorye of hys enemyes hym selfe beynge safe, but he came that he hym selfe shoulde gyue hys soule, and his lyfe, and shed out his owne bloud, that they that acknowledge hym, myghte be redemed, and saued from theyr enemies. And in an other place when the Dysciples exhorted Christe to be reuenged vpon theim that set lyght by him with fire from heauen, he answered: You can not tel of whose spirite you are. The sonne of manne is not come to destroye the soules of men, but to saue theim. Wherefore it is an obedience of goddes vocacion, that he wyl not subdue men by kyngly and stronge power. But thou wylt say: Christ is ascended nowe into heauē, & hath layed awaye the fourme of a seruaunte, and sytteth in the glory of God hys father, why than doeth he nowe suffer blasphemers, why

now that he is in such maiesty, doth he not compel violently or by hys almyghty power the inobediente to the obedience of his gospel. Of this thing Peter preacheth thus. Jesus Christe muste nedes take heauen euen vntyll the tyme of restitucion of al thynges, whiche God spake by the mouth of al sayntes, euen frō the tyme of the Prophetes. For although that Christ sit at the right hande of God, and hathe hys omnipotent maiestie, yet wyl he not shew that maiesti openli before the world before ỹ last day, but he will gather together hys churche by hys Gospell thorowe oute all the worlde, vntyll the laste daye do come, in the whyche he wyll come openlye, & wyl so in dede caste vnder hys ennemies ỹ they shall be thruste downe into perpetuall prysones, and neuer be let oute: but hys fryndes and those that beleue in hym, he wyll exalte

vnto perpetual kingdom and loue.
He muste (sayeth Paulle) raigne, vntyll he hath put al his ennemies vnder hys fete. And then shall all be put vnder his fete, whan death, which is the last enemie, shal be put awaye. Wherfore as longe as thys worlde shal stande, and that Christ shall not apere manifestlye, (for he shal not appere so til the last day) he doeth not compell menne vnto the obedience of sayeth, by worldelye power, but he calleth theym by preachynge hys Gospell, that as manye as beynge moued vppe by the holye Goost, do receyue hym, maye be saued. What shall wee saye than of the offycer, and master of an howseholde? Bycause Christe doeth not by violente hand subdue men vnto hym, is it not therfore the offyce of a good magistrat to cõpel hys subiectes to lyue an honest lyfe and to heare the Gospell of God?

The offyce of a magistrate and housholder.

Is

Is it not also the duetye of a good housekeper to enstruct wyth threatnynges, and roddes his seruauntes whither they wyll or no, in the instrucciō of Christen learning: God forbyd: for as touchinge this purpose ỹ vocaciō of christ is noe thing and an offycer or housekeper is an other. For Christe came not into thys worlde, to vse an outewarde offyce. So he sent not hys Apostels also into the worlde, to take vpon them externall gouernaunce. Wher fore it was not their offyce to compell men vy vyolente hande to obey the Gospell. And the officer and the housekeper fyrste in dede oughte to knowe the trueth of Christes Gospell, that they also thorowe fayeth in Christe myghte gette iustice, and health, and after he oughte to teach hys householde to learne the true doctryne of christiantie, yea and if they wyll not, to compel them, after

his

hys maner of vocaciō to kolow vertue, & the other to hys power ought to prouide that in the churches of hys coūtrie, the ryghte, and sounde doctrine of Christ maye be taught, that blasphemers may be punished, and that aswell the teachers as heeres of godly doctrine may be defended frō ỹ oppressiō of sedicious persons & theues. It is playne in dede, that the fayeth in Christe cannot be fastened in mans herte by mannes force, nor thys is not the purpose, ỹ men shoulde be compelled to take the fayeth of Christes Gospell by the power of the magistrate: but outwarde, and open Idolatrye as it maye be taken awaye, so it ought to be, by ỹ magistrate: A godly doctryne also to be preached openlye maye be, and oughte to be appoynted: Publique tranquyllitye also maye, and oughte to be kepte, and open blasphemye maye, and ought

to be punished, leaste the weake be offended, and leste that GOD for open blasphemye that is not punished, be stirred to anger, & destroye all the people. For Esaie dyd saye that kynges shoulde be Nurses, & quenes shoulde be nurces, of the churche. The Psalme commaunded kynges to vnderstande, & those that iudge the yearth to be learned: and that the sonne of man shoulde be kyssed, leaste he were angrye, and they perysshe out of the ryght waye. He commaunded also the prynces of ỹ earth to open the gates of their cities, ỹ the kyng of glory might go in. Wherfore although no man cā be compelled by mans power to beleue in Christe, truelye yet officers and housekepers oughte to do their duetye, that puttynge awaye open Idolatrye, the Gospell of Christe may haue place, and the enemyes of sounde doctryne, and blasphemers

maye be kepte shorte and repressed. Moreouer christ techeth vs in thys littell sermon, that he indifferentlye acknoweledgeth all, as manye as be geuen hym of hys father, and receiueth them. The Jewes do thinke that Messias doeth take the Jewes onelye for hys people: and if any of the Gentiles woulde enioye the benefites of Messias, that he must nedes receyue circumcision, & be made a Jewe. The Hipocrites do thincke that Messias receyueth those men onely, whyche be much gyuen to holye seruice, and vse manye ceremonies. Other men thyncke those men onely to be loued of Messias which in thys worlde be ryche, noble, and myghty. For they are wonte to say: he that beggeth in thys worlde he muste nedes begge also in an other worlde, that is, he that is vnfortunate in thys worlde, he shall be also vnfortunate in an other.

.ii. But

But Chriſte rekuteth theſe verye vaine opiniõs, when he ſayeth. All ỹ my father doeth gyue me, cõmeth to me: & him ỹ cõmeth to me, I wil not caſt out. He ſayeth, all. I make here no difference, whether ther come to me of the Iewes or of the Gentiles of honeſt, or ſynners, I wyl knoweledge them, and receyue theym. And afterwardes. That I loſe not anye thynge of all the whych he hath geuen me. And agayne. That all I saye all that ſeeth the ſonne, and beleueth in hym maye haue euerlaſtynge lyfe. Hitherto alſo pertayneth, that Paule wryteth to the Romaynes. The Goſpel (ſayeth he) is the power of God to all that beleue. What? Is it but onely to one kynde of men? No not ſo, but to all that beleue: to the Iewe fyrſte, and alſo to the Grecian. And afterwardes. All that truſte in hym, ſhall

not

not be shamed. For there is no dy-
stinccion eyther of the Jewe or of
the Grecian. For he is al one Lorde
of all, plentifull to all theym that
call vpon hym. And agayne. God
hath shut al mē vnder vnbelieke, to
haue pitie vpon thē. Of whom? Of
the Jewes onely or of honeste men?
No no. But of all, whither they be
Jewes or gentiles, whither they be
honeste or vnhoneste, whither they
be mighty or in misery, if so be they
be geuen to Christe, of God the fa-
ther, and be come to Christ. I praie
ȳ than: whom doth the father gyue
to hys sonne Christe? And what be
they that come to Christe? we nede
not take muche thoughte to looke
aboute what answere to make.
Christe hym selfe in thys sermon de
clareth thys playnely. For whan he
had sayde. Thys is the wyll of my
father

father which sent me, that I should not lose anye of all those thynges whyche my father hath geuen vnto me, he sheweth anon after to expoũd hym selfe, whyche they be that hys father gyueth hym, and that commeth vnto hym, sayinge: this is hys wyll that hath sente me, that al that seeth the sonne, and laboureth in hym, should haue euerlastyng life. Wherefore the father gyueth those vnto hys sonne, and they come vnto the sonne, whyche heare the Gospel of hys sonne, and knowe him by the Gospell, and beleue in hym, that he is the true sauioure. For in thys weakenes of oure flesshe, we maye not come to ỹ throne of Gods maiestye, and serche oute hys vnsearchable iudgementes, because he dwelleth in lyght that cãnot be come vnto: but we muste come to that maũger, of the whyche the aungell preached vnto the shepardes: You shall

fynde

fynde an infante wrapped in swathell bondes lyinge in a maunger. We muste come to Jesus, whyche shewed hym selfe openly by takyng vpon hym mannes flesh, by preachyng of the Gospel, and by miracles, and the whyche shewed hym selfe to hys churche to be seen of oure sences, by baptysme, in the Gospel, and the lordes supper. These thynges are Christes face, whereby God is seen, & hys wyl is openlye knowen. No man (sayth he) euer sawe God. The onely sonne whych is in the bosome of the father, he hathe shewed hym. And agayne: Philip, he that seeth me, seeth also my father. Wherfore we muste do thys one thynge, that we heare the Gospell of Christ and receyue Christ thorowe fayth. For if we fynde oure selfe in Christ thorowe fayeth, nothynge shall be more certayne nor true vnto vs, than that the father hathe geuen vs to

The face whereby god is seen

hys sonne, and that we be come vnto hys sonne.

Therefore it ought not to be douted, but the sonne careth for, and prouydeth that we do not perysshe. For thys (sayeth he) is the wyll of my Good father whyche of hys goodnes hathe sente me into thys worlde, that I shoulde not lose anye of all those, whyche he hathe gyuen me. Laste of all Chriſte doeth teache that he geueth not worldelye and translitorye thynges, but heauenlye, and eternall benefites.

The Jewes haue looked for, and yet do in theyr Messias, for corporall commodities, and profites, and to beare rule in thys worlde. Carnall men, whyche seme to knoweledge Chriſte, thyncke them selues lost, of Chriſte wyncke, and they be greuyd wyth pouertye, or dye.

And

And then in dede they woulde loue Chryste well, if he woulde gyue theym yearthelye ryches, and longe lyfe in thys worlde. But Chryste teacheth playnelye, that he gyueth heauenlye, and gyftes euerlastynge. I wyll not lose (sayeth he.) And agayne: he hathe lyfe euerlastynge. And I wyll rayse hym vppe in the laste daye.

For althoughe he wyncke, that they that beleue in hym shoulde be oppressed wyth pouertye, sycknes, and death, yet suffereth he not that they shoulde perysshe, but throughe hys power, and aboundante mercye, he bryngeth to passe that they maye haue lyfe euerlastynge: and he rayseth theym vppe agayne in the laste daye, that they maye raygne wyth hym in euerlastinge blesse.

This

Thys is a greate comforte, & great is all their saluacion, that beleue in Christe: for what nede they nowe to feare? They are troubled wyth pouertye, but they haue Christe obediente to hys father, whose wyll is, that he lose none of all, whyche hys father hath gyuen vnto hym. They are sore diseased, but Christe prouideth that they dye not in their sickenes: they are condemned for synne, but christ hath cleansed theyr sinne: They dye, and returne to duste, but Christe saueth theym vnto euerlastynge lyfe, and wyll rayse theym agayne in the later daye. Wherefore although all the mysches of the worlde ranne, and were ioyned in one, yet muste you truste well, and knowe that they shall be an healpe to our profite, thorow Jesus Christ our sauiour, whyche is wyth the father, and the holy goste, God blessed for euer. Amen.

The

## The seuenth Homilie.

Owe wyll we take of the Iewes murmurynge agaynste chriſt: For although the Iewes, whyche by thys murmuring declared their rudenes, ignorauncе and naughtines, be vnworthye to take anye care for their vayne wordes, yet becauſe that thorowe thys occaſion Chriſt is ſtirred vp to declare hys Goſpell the more playnelye, howe ſo euer it be, it is not negligently to be paſſed ouer. Lette vs heare therfore, what the Euangeliſt wryteth.

The Iewes murmured (ſayde he) for that that he had ſaied, I am that breade whych am come downe from heauen. And they ſayed: Is not thys Ieſus the ſonne of Joſephe, whoſe father and mother we knowe? Howe than (ſayeth he) I am come downe from heauen?

I dowbte not but yt Chriſte had
preached eyther of theft or of mur-
der, or of adultrie, or any other ſuch
parte of the lawe, that not only they
woulde haue vnderſtande hys ſer-
mon, but alſo if ther had bene ani a-
mongeſte theym that had loued ho-
neſtye, they woulde haue prayeſed
hym. For mans reaſon althoughe
it be viciate, and corrupted wyth o-
riginall ſynne, yet hath it kepte ſtyl
ſome intelligence of naturall lawe.
But nowe becauſe Chriſte teacheth
true religiõ, of Meſſias, and of his
eternall benefites, not onelye they
not vnderſtande theym, but they al-
ſo grudge, and ſpeake againſt hym.
For althoughe the Jewes hadde
hearde manye thynges oute of the
ſermons of the prophets, of Meſſi-
as yet becauſe they were not lyghte
ned wyth the lyghte of the holye
gooſt, they dyd not vnderſtande the
true meanynge of Meſſias, and of

hys

hys kyngedome. The fleshely man sayeth Paule, perceyueth not those thynges whyche be of the spirite of God. For they are folyshnes vnto hym, and he cannot know. For they must be iudged spiritually.

Furthermore the Jewes dreamed that the kyngedome of Messias shoulde be a perpetuall worldelye kingdome. And hauynge thys opinion, they coulde not vnderstande those thynges that were spoken of the spiritual benefites of the kingdome of Messias. Beside thys the commō sorte of the Jewes thought that theyr Messias shoulde haue bene a greate Lorde in dede, and borne of the house of Dauyd: but yet that he shoulde be a man, and not also the verye, and naturall sonne of God, as when thei were axed in Mathewe, whose sonne Christ should be, they answered, Dauides: that is man, onelye of man.

Wherfore whan Jesus taught fat other thynges of Messias, they be so offended, that they thoughte hys teachynge to be very vayne. What saye they? Although thys were Messias, of whome we perceyue he boasteth, yet can we not maruayle inoughe what he meaneth, ỹ he affyrmeth he came downe from heauen. Wyll he take vpon hym to be God? Verely Messias shal be a mã. We knowe also the kyndered of thys Jesus. We knowe hys father and mother, poore folkes, and abiecte persons. Howe dare he be so bolde therefore as to say he is god? Here is a double errour. One that of Messias promised by the Prophetes, they thincke no hier, than of a man, in dede verye excellente, but yet but a man, when for al that god calleth hym openlye after a syngular maner, hys sonne, saying: Thou arte my sonne, thys daye I haue be-

Messias ỹ very sonne of God.

got-

gotten the. And Dauyd by the inspiracion of the holye goost doeth knoweledge him hys Lorde, and setteth hym at the ryghte hande of his father. An other errour is that thei iudge hym after the outwarde sight of hys stocke or kindred, yea y wys as thoughe Dauyd also beynge so greate a Lorde, dyd not confesse the baselnes of his kindred, and had not bene wrytten of Messias whyche shoulde be borne of Dauydes sede, that he shoulde ascende as a young graffe, and as a rote out of a dryg grownde, neyther that he shoulde haue anye fayrenes or beutye, but shoulde be the worste, and moste dispysed. Lette vs consider therefore what cause Christ doth rehearse of ỹ Iewes errour. Iesus answered and sayed.

Murmure not emonge your selues. No man maye come vnto me, excepte the father that sente me, hathe drawen hym: and I wyll

raise hym vp in the laste daye. It is writen in the Prophetes. And they all shall be taughte of God: All men therefore that hath heard of my father, and hath learned, commeth to me: not that any man hath seen the father, saue he whych is of God, he hath seen the father.

Thys is a memorable Sermon, whyche although it seme harde, yet is it necessary to be knowen: and if ye wyl vnderstād it, it is very profitable. It nedeth not (sayth he) that any man shoulde shewe me why ye murmur, I know both that ye murmour, and why ye murmour. Thys doeth offende you, because I sayed: I came downe from heauen. And thys is neyther newe, nor maruayloule, that you wyll not knowledge me, that is verye Messias. For no man can come to me, no manne can knowledge true Messias, and pertake hys benefites, excepte the heauēly father drawe hym. The knowledge of Messias lieth not in mans wytte, nor in carnall reason, nor in

mans merites, but it is the worcke of goddes mercye, and of the holye gooste. But you Jewes, you lacke the holy gooste, and the heauenly father draweth you not. Wherfore it is no maruayle that you knowe-ledge not me, that is, the true Messias. But howe is thys proued that Christe sayeth: No man maye come to me excepte he drawe hym that hath sente me: Although Christe haue suche greate autorite that all hys sayinges, although they haue no proke toyned to theim, must be taken, and kepte for heauenly reuelacions, yet in thys place he bringeth out for wytnes, the sayinges of the Prophetes, sayinge, in the Prophetes it is wryten: all shall be taughte of God. All therefore that haue hearde of my father, and hath learned commeth to me. Let vs seke nowe in what Prophetes, thys is wzitten. And it is playne in verye

dede, that thys saying is contained in the .xlv. Chapter of Esaie. For whan the Prophet dyd discribe the kyngdom of Messias, and rekened vp hys benefites, whyche he geuen to those ẏ be subiectes of hys kyngdom, amonge other he reherseth vp thys also: that al they that pertayne to thys kyngedome are taughte of god, and are lightened by the holye goost.

I wyll (sayeth he) make all thy childzen the Dysciples of the Lozd: For god hym selfe shal be their teacher. And the holye goost shal teach theym: that both they shall knowe ledge the true Messias, and obtaine the true benefits of Messias. With thys sayinge agreeth thys also that the same prophete wryteth of in an other place: All nacions shall flowe (sayeth he) vnto the mountayne of the lozde, that is to wyt, whan the kyngedome of Chriſte is opened,

and

and much people shall go and saye: Come lette vs go vp to the mountayne of the Lorde, and the howse of the god of Jacob, and he shall teache vs hys wayes. The Lorde hym selfe (sayeth he) shall teach vs, that all maye be taughte of the Lorde. To thys agreeth also Hierimye in hys .xxxi. Chapter: after those dayes (sayeth the Lorde) I wyl gyue my lawe in theyr bowels, and I wyll wryghte theym in theyr herte, and I wyll be theyr GOD, and they shall be my people. And a manne shall no more teache hys neyghboure, nor a manne hys brother, sayinge: knowe the Lorde. For all shall know me from the lest to the hiest.

Verely thys is it ẏ Esaias had sayed also before: Al shal be taughte of god. There be also some thynges or places in the wrytynges of the Euangelistes and Apostles ẏ agre w̄

these sayinges of the Prophetes; and by whyche it is playnelye shewed, ỹ as al that pertayne to ỹ kingdome of Messias should be taught by God, so no mã can acknowledge or cõfesse Messias, except he be lightened wyth heauenlye doctryne. In Mathewe Christe sayeth: no man knoweth the son, but the father: nor no mã the father but the son, and he to whome the sonne wyll open it. And a litell after, whan Peter dyd confesse of Jesus boeth in hys own name, and in the name of the other Apostles, sayinge: thou arte that Christ the sonne of the liuyng god, Jesus answered hym. Flesche and bloude hath not opened thys vnto the, but my father that is in heauen. Here it is openlye sayde, that the knoweledge of Messias, whyche is oure true health, and as Christ hym selfe sayeth, euerlastynge lyfe, depen deth not by mannes reason or indu-

strye, noz of mans merites, but one-
ly of the heauenlye doctryne, and
free mercy of God. It is not (sayeth
Paule) in the wyllar, noz in ỹ run-
ner, but in God that hathe mercye.
And it is sayde to Moyses: I wyll
haue mercye of whom so euer I wil
haue mercye, and I wyll shewe mer
cye to whom so euer I list. There be
manye also suche lyke sayinges of
Scripture, whych testifye that men
can get the knoweledge of Messias
and theyr saluacion onely by the fre
mercye of God, whyche wyll drawe
by hys holye spirite, whome so euer
he wyll, and lyst. Here nowe ryseth a
great sorte of questions, and as wel
the ignoraunte as the connynge,
the good as the badde, may dysputе
in thys mater. For some say: If ne-
des al men muste be taught of god,
what nede we to heare sermõs made
by men, to what profiteth the out-
warde preachynge of the Gospel? I

wil thā heare no moze what any mā sayeth vnto me, but I wyll loke foz reuelacion from heauen, to be lyghtned by the holy goost. Other make obiecetion. If no man may come vnto Chriſte excepte he be dzawen by God the father, the faulte of vnbelieke ſhall not be in the man: whych if he were dzawen, muſt nedes obey whā, God dzaweth because his vertue is omnipotent. Foz why doeth not god dzawe all menne, seynge he is hable to do it. Why dzewe he Iacob and not Esau? Why dzewe he Paule, and not Caiphas? Other thynke: If mans ſaluacion depend onlye of the fre mercye of God whiche choſeth whom he wyl, what and if thou werte not in the number of them, that are choſen by God, what if God had caſte the awaye whan he choſe hys at the begynnynge: he choſe hys bekoze the foundacions of the wozld were layed. These and

many

many other thynges are wonte to be reasoned of by mẽ, whẽ thei heare that no man cõmeth to Christe, nor getteth saluacion excepte he be chosen of god, & be drawen, & taught by god. Fyrst therefore, you must hold vndoutedlye, that all the hole scripture, in the whyche thys thinge also of gods predestinaciõ is contained, is inspired of God: & put in writing for this vse & purpose, to shew vnto vs Christ, to teach Christ, to set out Christ, & to stir vp, kyndle, strẽgth and kepe our faith that is in Christ. The end of Scripture.

It is playne that Moyses whyche is the fyrste, and chiefest minister of holy scripture, sendeth the people awaye from hym selfe to Christe, sayinge: The Lorde GOD shal rayse vppe vnto the a Prophete of thy people, and of thy brethren. Hym thou shalte heare. And Peter sayeth: all the Prophetes from Samuel

muell, and after as many as spake, hath also shewed of these daies. For there is none other name vnder heauen gyuen amonge men in the whiche we must be saued. Wherefore what soeuer place of Scripture semeth vnto vs eyther to take Christ away or to weaken and breake ỹ fayth in Christe we muste thyncke, that eyther we do not vnderstand it ryghtlye, or that it is the tentacion of the spirite of the diuyll: For it cannot be, that it shoulde be the holye Gost that doeth leade awaye men from Christe, and the fayeth whiche is in hym. Furthermore, where Christe sayeth: That no man commeth to hym excepte he be drawen of God the father. And Esaye: that all be taughte of GOD, It putteth not awaye the outwarde ministery of the preachynge of the Gospell, but rather confyrmeth it. For whome the father draweth, those he draweth

by preachynge of the Gospell. And those whome God teacheth, those he teacheth by the outwarde or as we be wonte, by the vocal worde.

The ministery of the Gospel is necessarye.

So you sayeth Christ into ỹ vniuersall worlde, and preache the gospell to all creatures. Why woulde Christe so sadly, and wyth so greate ieopardye also of hys Apostles ordayne thorowe the whole world the open preachynge of hys Gospell, if it serued not to learne true godlines and to get heauenlye blesse? The maiestye and authoritye in dede to teache, and shewe Christe, that is of saluacion to be giuẽ thorow Christ is onely in the power of God the father, and hys holye goost. But the ministery, and the instrument where by the spirite teacheth, and openeth Christe, is the outwarde and vocall predicacion of the gospel. For that, God vseth thys organe, and is effectuall in man, by it the matter it

self

selfe proueth, and manye places of the scripture witnesseth. I haue appoynted you sayeth Christ to his Apostles, to go and bryng fruite, and that your fruit should abide. And it is manifest ỹ Christ hath lent his Apostles to preach his gospel. Therfore he speaketh of this ministery ỹ it bringeth fruit, which also tarieth. And Paul: The gospel (sayth he) is ỹ power of god to all ỹ beleue. And againe: faieth is by hearing, & hearyng is by the word of god. And agayne: We thancke God & ceas not that when you receyued the word of vs, whereby you learned God, you receyued not the wordes of men, but as it was in dede the words of god which also worketh in you that beleue. Paul speaketh of two things touching ỹ preaching of the gospel The one, ỹ it is not ỹ wordes of mẽ but ỹ wordes of god. That other, ỹ it is effectual in those ỹ receyue it in

saieth. What could be spoken more excellente of thys ministerye? Let vs heare also Peter: beynge borne agayne (sayeth he) not by mortall sede, but by immortal, by the wordes of the liuyng god, and that remayneth for euer. And sayeth further: And these be the wordes, whyche was broughte vnto you by the gospell. You se that Peter gyuethe to the instrumente of outwarde preachyng of the Gospell, a newe byrth, wythout the whych no man can get saluacion. Nor all be not borne agayne that heare the Gospel: and infauntes whyche for theyr age cannot heare the Gospell, are borne agayne thorowe goddes mercye by Baptisme. For they although they be not hable to receyue the outwarde worde, yet be they hable to receyue the holye goost, whyche thing the example of Iohn Baptiste doth proue.

The saluacion of infantes.

But

But we nowe speake of the ordinarye waye to receyue saluacion. For in that some, although they heare the Gospel, are not borne agayne, other, although they here not ỹ outwarde voyce of the Gospell, by the singular power of God, are borne agayne, it taketh nothynge awaye from the dignitye, and profit of the ministerye, whyche is ordeyned by Christ wyth great authoritye. Manye sowe sede whyche bryngeth no fruit, and yet the corne is good, and the sede also. I (sayeth Paule) haue planted, Apollo hathe watred, but God gyueth the encrease. And although it folowe: Neyther he that planteth is anye thynge, neyther he that watereth, yet anone after it is sayed. We be healpers together wyth god, that is: the planter, and the waterar is nothynge in dede if you consider ỹ autoritie of encrease: but it is muche if you consider the

instrumente, the ministery the plan-
tynge, and waterynge by whyche
god is wonte to gyue encrease. And
on that other part, the rod of Aaron
flowryshed wythout plantynge, and
wateryng. What shall we say thene
Shall we therefore take awaye all
plantynge, and waterynge, because
God somtyme bryngeth thynges to
effecte wythoute theym: Nothynge
so at all. But rather is the power of
God to be maruayled at in hys mi-
racles, but we muste vse the instru-
mentes that he sheweth vs to serue
oure vocacion, and offer oure selfes
to god the father, and the holy gost,
to be sactioned thorowe Christ. And
touchynge the vse of outward prea-
chynge the Gospell, thus far be it
spoken. But nowe let vs searche to
whom the faut of ignorannce, & vn-
beliefe is to be layed. For (saye they)
If no man come vnto Chryste, ex-
cepte the father hathe drawen hym

who

who shall be the maker of incredulitye but god hym selfe, because he draweth not al men, and yet may do it: Lord, what a blasphemie is this. For god is not ỹ author of euyl but of good, not of vices but of vertus. For as touchynge God, he in dede draweth & teacheth al mẽ, but most part of men drawe backe theim selues, and wythstande the doctrine of Christe. Howe often (sayeth he) woulde I haue gathered together thy sonnes, as the byrde her young vnder her wynges, and you would not. And Stephan sayth: you hard necked, & vncircumcised, in hert and eares, you alwaies haue resisted the holy goost, & as your fathers haue done, so do you also. Thou wylt say then: what is the cause that God chaungeth not theyr wyll, and maketh theym of not wyllynge, wyllynge, of stysse necked, redye to be tourned:

God draweth: how

for who is hable to reſiſte his om-nipotent power: This in dede is to bring god vnder, & make hym ſub-iecte to mans wiſdome. There is no doubte but god coulde aſwell haue chaunged the wil of Caiphas as he chaũged the wil of Paule: but theſe ſecretes ſhall than be opened whan we ſhall ſe him in the worlde to come as he is in dede, and when we ſhall knowe him, as he knoweth vs. But nowe as touchinge theſe miſteries, we muſte crye out wyth Paule: O deap the of the riches and wiſdome & knowledge of god, how vnſercha ble be his iudgementes, & his waies hard to found out. For it is plaine, ỹ thorowe one mans faute as Paule ſayeth euil was engendred vpon al men to their condẽnaciõ. Wherfore god by no right may be rebuked, & accuſed of iniuſtice, althoughe he chaunge no mans wyll, but leaue all menne in perpetual damnacion,

whi-

whyche thorowe theyr euyll they haue deserued. But in that he deliuereth, and saueth some, it is hys gentilnes, and mercye whych we be bownde to knowledge and prayse, and not to rebuke. For so greate is the beneuolence of God toward me that althoughe he owe theym nothynge, yet wyll he shewe that very and true health oughte to be taken of all men, and woulde as much as he hath shewed vs in Scriptur by the holy goost, make al men saued. Dyd he not euen from the begynnynge of the worlde, after man had synned, and deserued perpetual distruccion, shewe out vnto vs hys sonne Christ, to be receyued in faith that men thorowe hym myghte get the saluacion whiche they had lost? Whyche Sermon of Christe was fyrste shewed a brode amonge the Patriarckes, whyche were not onely ỹ fathers of the Iewes, but of the

Christ was opened among men euen from the begynning of the worlde.

Gen

Gentiles also. Afterwardes were the Jewes amonge whome were put the promises of Christ, spreade abrode by diuers occasions among the Gentiles, that by theym the gentiles myghte learne what was promised of Christe from heauen. And the last of al when Christ was come and had fynished his iorney in this worlde, the sounde of the Apostles wente thorowe all the yearth, and theyr wordes wente into the endes of the worlde. Wherefore as touchynge oure Lorde god, man neuer lacked any thyng wherby he might knowe Christe, and by hym to get saluacio. But in that, yal men haue not gotten or do not get the knowe-ledge of Christe, and theyr saluacion, it is not goddes faute, but mennes. For they as they do not receiue Christe offered vnto the, & their saluacio offered vnto the: so they wyll not receiue hym, yea, thei do not once

desire to haue a wil to receyue hym. What should god do then? Would ye haue him thrust out his benefits vnto theim that be not wyllynge, againste theyr willes, and resistynge hym asmuch as they can? Caiphas heard the Gospell of Christ, he sawe hym him selfe, & speake wyth Christ face to face. I dout not but ẏ Nero which killed Paule, heard speaking also of Christ. But what was done? They not onelye woulde not learne ẏ trueth of Christe, but were so wicked, that they had not once a wyl to desire, and if a man had wyshed a better mynd vnto them, they would yea haue abhorred that. Wherfore the faute of the vtter destruccion of wicked men is not to be ascribed vn to the maiestye of God, but to theyr naughtines, whyche whan they be drawen, and taughte of God, put awaye saluacion from theym, not onelye wyth fote, and hande, but

wyth

w al their hert. Furthermoze what shal we saye of theym, whych beyng weake in fayeth, by consideringe of this matter, make them selues moze weake? For they thynke wyth them selues.

If no mā come vnto christ but whō the father hath drawen, what and if thou werte not in the nūber of those men, whome the father is wonte to drawe? For the father draweth whō he wyll, and whome he hath chosen accordyng to hys mercy? How than if thou wert not chosen? For so al= thoughe thou seme to thy selfe to beleue in Christe, yet at the laste thou shalte fall from Christe. And further, they compare theym selues wyth so manye myghtye men, wyse men, learned and honeste in thys worlde, and thyncke: what? Shouldest thou alone wyth a fewe yea, and those verye vyle, and abiecte menne, be the chosen churche

of god, and those be myghtye prin-
ces, so verye wyse gouernoures of
the common weales, so excelent men
in all kynde of vertue, whych know
ledge not the Gospell of Chriſte,
ſhoulde they be ſhut oute from hea-
uenlye ſaluacion? Shoulde God
diſpiſe theyin, and care for the and a
fewe other? Therfore in theſe & like
tentacions, we muſte diligentelye
conſider that we ſpake of before,
that is goddes election to be ſhew-
ed in the ſcripture, not to weaken
but to ſtrengthen the fayth of good
men in Chriſte. Is it not a poynt of
The ende of ſcripture is to cõfirm fayeth. raſhe madnes, to abuſe a ſweard to
deſtroye thy ſelfe, whyche is deli-
uered the to defende thy lyfe? This
worde ỹ is ſayde. I wyl haue mercy
vpon whome ſo euer I wyll haue
mercy. And it is not of ỹ wyllar nor
of the runner, is the ſwearde of the
ſpirite, whyche is geuen vs for this
purpoſe, fyrſte that when we mani-

feſtly

festly shoulde perceyue that our iustice is moze impure, the ẏ by the desserte thereof, we maye be receiued to God, and that oure strengthe is so weake, that by it we can not ascẽde into heauen, we shoulde flye to thee fre mercy, and eleccion of God. But thou wylte saye, it is vnknowen vnto vs, whom god hath chosen. God forbyded. God hath opened verye playnelye in oure sauioure Jesus Christe hys wyll, and eleccion. And if thou wylte assaye to come vnto god wythout Christ, thou canst not searche hys secreat counsayles. But if thou come accompayned wyth Christe, that eleccion shall be no moze darcke, & vnknowen vnto the. For there is nothynge moze certein then that, god thorowe his mercye hath chosen hym whyche trusteth to hys onelye sonne Jesus Christe.

The predestinacion of god is reuealed in christ.

Thys (sayeth he) is the wyll of hym that hath sente me, that all that se

the sonne, and beleue in hym, maye haue euerlastynge lyfe, and I wyll rayse hym vp in the last daye. And agayne, all the Prophetes beare wytnes to thys, that he shall haue pardone of hys synnes thorow hys name, whosoeuer shal beleue in hym. And agayne: As manye as hath receyued hym, to them he hath geuen power that they shall be the sonnes of God, namelye to those that haue beleued in hys name. To be shorte. Thys is the chiefe poynte of all the gospell of Christe, that he so loued the worlde, ỹ he gaue hys only son, that all that beleue in hym shoulde not perish, but haue life euerlastig. Wherefore whosoeuer hath founde hym selfe in Christ thorowe fayeth, he suarlye hathe also founde hym selfe in the fre, and mercyfull electi-on of god.

Christ is ỹ boke of life

For Jesus Christe, is the boke of heauenlye lyfe, into the whyche

che whosoeuer shall be wrpten by fayeth, there is no doute, but that he is wrpten in the herte of GOD, and that he pertayneth to the congregacion of the celestial Citizens. But thou wylte saye: I feare leaste my fayth, either be not pure, or faule at the laste. What? Thynkest thou that God wyll breake a brused rede or quench lint ẏ is smokynge? The mother wyl not yet cast away her litel babe, eyther being yet but tender of age, or weake by reasō of sickenes, but wil so much the more take head of hym, howe greuouser hys syckenesses be: and shoulde GOD the father be more harde thanne a mannes mother agaynste hym be he neuer so weake in faith, to whom he hath promised all mercye in hys sonne Iesu Christe?
Knowest thou not whither this saying calleth the? Lord I beleue, helpe myne incredulitye. It is not to be

feared therfore, leste god wyll caste the awaye for thy weake faieth, but rather thou muste laboure, by continuall occupiynge of the worde of god, by prayer, and obedience, that fayeth, thorowe the holy goost may be often encreased more, and more. And what meaneth that, that thou shouldes be thoughtful of thy continuaunce in fayth: Do thou wyple thou arte heare thy duetye. Let god alone wyth the reste. Knowest thou not that god is fayethfull whyche wyll not suffer vs to be tempted aboue that we are hable, but maketh encrease euen wyth the tentacion, whereby we may be hable to suffer. My shepe (sayeth Christe) heare my voyce, and I knowe ledge theym, and they folowe me, and I gyue vn to theym lyfe euerlastynge, nother shall they perysshe for euer, nor no man shall take theym oute of my hande. But nowe thou arte made a

shepe

shepe of Christ, bycause thou knowledgeste Christe thorowe sayeth.
What fearest thou than leste anye man should take the out of the hād of Christe? Verelye as touchynge the wyll of Christ whych is shewed thorow the whole gospel, thou canst not dout, peraduē ture thou doutest of hys power. But he addeth, my father whyche hath geuen theym to me, is greater then they all, and no man can take theym out of my fathers hand. What? Thynkest thou that Christes prayer was vayne, and of no strength? I praye not (sayeth he) onelye for them, but for those whyche wyll beleue in me thorowe theyr preachynge, that all maye be one as thou O father art in me, and I in the. Paule also sayeth: I thorowelye beleue, that neyther death nor life, neyther Aungeles, nor rulers, neyther powers neyther thynges that be nowe, nor thynges that

be

be to come, neither heith nor deapth neither any other creatur shal be yable to seperate vs frō ỹ loue ẅ why che god loueth vs thorow christ our Lord. Heare also thys saying of the Prophet. Mountaines shalbe moued, and hylles shal tremble, but my mercy shal not depart from the, and my leage of peace shall not be moued sayth the merciful Lord. Wher fore thou muste be very sure, that god whych hath gyuen the his sōne and whome thou haste receyued nowe by fayeth, wyll prouyde also that thou kepe styll hys sonne, yea in the myddes of death also: or rather to speake more ryghtelye, thou shouldeste be kepte of hym and saued. Furthermore the holye gooste hathe opened in the Scripture the doctrine of free eleccion of GOD for thys purpose, that good menne shoulde not be offended eyther with the smalle number or vylenes, but

thoulde truſte: and that the euyll menne ſhoulde not be prowde of theyr multitude, power, wyſdome and maieſtye whyche they haue in thys worlde, but feare. For if ye compare together the congregacion of the good and the badde, in thys worlde, ye ſhal alwayes fynde the badde hygher in degree, more in number, in more dignitye, honour, and greatenes, and in all other thynges.

In the begynnynge of the worlde the congregacion of Cayne, ſemed to be beſte, and that onelye ſhoulde poſſeſſe the worlde. And the churche of good Patriarckes, as it was ſmalle in number, ſo was it counted verye litell worthe. Abraham when he was called out of hys cõtrye, had no great authoritye amõg the Gentiles, and yet he wyth Melchiſedech, and fewe other was the verye true churche of GOD.

Other

Other nacions were bygger in nũber, power and wysdome, and yet were rected of God. In Egypte the Israelites were the churche of god, whyche although they were encreased in nũber, yet were thei oppressed wᵗ bondage, & the Egipcians in the meane seasõ which were the church of the wycked bare greate rule, and were in very great maiestye of thys worlde. What shall I say of the examples of those times that folowed after? In the same people whyche were called by the name of god, one was the verye churche of god, an other fained. When Ahab was king of Israell, the churche of god semed to be the kyng, the quene, the courtiers the priestes, and all Israell, but a fewe other, that is to wit: Elias, Abdias, and some that were hyd in the caues by Abdias, were thought to be abiected from god. But they were the true church, and that other

the

the kayned . What tyme Christe was borne, the byshoppes, the scribes , the Pharises were iudged the churche of god, and as many as kavoured the authoritie, and doctrine, but zacharias, Elizabeth , Marye, Josephe, Simeon, and a fewe other as in comparison of the mulitude and maiestye of the other, they were counted nothynge , so were they not taken nother for the true churche. But the iudgemente of god is one, and the iudgement of men another. And afterwardes , John Baptiste. Christe, the Apostles , and certayne other were the verye church of god when for all that, Annas, Caphas, the byshopes, the priestes , the scribes, & Pharises, al the other companye , of the Jewes helde the hieste place, and dygnitye in the churche, in comparison of whome, they were counted byle , and abiecte . These thynges verilye are wonte much to offēd

offende good men. They se they are but a fewe, & dyspised, & to haue no shewe of the churche of god: & that their aduersaries are manye, great, mightye, wise, and not onelye beare the title, and name of the church, but also haue the chiefe place in it. God therefore shewed the doctrine of his fre electiō, & cōforted the good mē, and byddeth thē haue a good hope, saying ỹ euerlastyng saluacion stādeth not by mans authoritie, multitude, power or wysdom, but only by ỹ fre electiō of god. And seyng god hath chosen thē out (which thyng is manifest by thys ỹ the know Jesus Christ, the sonne of God, & beleue in hym) they ought not to be fered by ỹ hie dignitie of their enemies, & fal away frō true godlines, but stād so much ỹ more strongly, ỹ vilar they be taken in ỹ eies of mē. I thāke the (sayth Christ) O father lord of heauen, & earth, that ỹ hast hidden these thinges

The cause of goddes predestinacion.

thinges frō witty, & wise men, & shewed thē to ỹ litle ons. Verely father this was thy good wil. And againe: Feare not litle flocke, for it hath pleased your father to giue you a kingdom. And Paule sayeth: you se your vocacion, that not many wise mē after the flesh, not manye men of power, not many of noble bloude, but those that were foolishe after ỹ world god hath chosē to make ỹ wise ashamed. Wherfore, ỹ more suar that it is, that God doeth chose his church not after the merits of man or fleshly maiestie, but after the purpose of hys owne mynd, so muche the greater owghte they truste of good men to be: ỹ whan they knowe Christ in whō god hath opened ỹ they be the elect members of the churche, it is no doute, but they shall be saued for euer, yea althoughe the whole worlde woulde saye contraye, and threaten the contrarie.

But

But we haue nowe spoken inoughe of thys matter, we wyll tourne agayne to oure purpose.

All that haue harde (sayeth he) and learned of my father, commeth vnto me. And it is sayde more, not that any man hath seen the father, but he that is of God he hath seen the father.

What shall we say then? If none other hathe seen god the father but he, whych is of God, that is, but Iesus Christe the onelye sonne of god whyche is in the bosome of hys father, what remaynethe, but that none other also hath harde god, and learned any thynge of hym, and can not obtayne saluacion. What shall we thyncke than of Moses, and other Prophetes, of the whyche the scripture wytnesseth that they haue seen God, and learned manye thynges of hym? But greate dyfference is betwixte the seynges of the Prophetes, and Christes seynges. For ỹ Prophetes are sayed to haue seen

The difference of the prophetes visions, & Christes.

God

God in dede, but they haue not seen hys substaunce, and beynge, but onlye certayne sygnes of hys presence. But Christe seeth the beynge of God, yea, and is one God in dede wyth hys father. Moreouer, the Prophetes haue heard the voyce of God, not the naturall, but that that was taken for a tyme, by whych the wyll of God shoulde be declared. But Christe is the verye naturall voyce of GOD, and hys eternall worde. Finallye, the prophetes and other good men haue gotten saluacion in dede, but not by theyr owne merite, but by an others benefite, but Christe is saluaciō it selfe from the begynnynge, bycause he is verye God. It remayneth therefore that he that desireth to se, and heare god, and to learne of God, must nedes se, and heare Christe, and learne hys Gospell, and kepe it thorowe fayeth, that he maye haue true sal-

uacion. No man (sayeth he) in an o-
ther place, hath euer seen God. The
onely sonne that is in the bosome of
the father, he hath declared of hym.
And agayne, no man knoweth the
father but the son, and he to whome
the sonne wyll shewe hym. And a-
gayne: Philip he that seeth me, se-
eth my father also. Wherefore in y
desier to se God, & to heare hys hea-
uenlye doctryne, and to get saluaci-
on, we haue no nede to saye (as Mo
ses sayed) who of vs shall ascende
into heauen to se, and heare God:
But Christ must be sene, and heard,
we muste beleue in Christe thorowe
hys Gospell. For thys is the face of
God, that is the expresse Image of
the substaunce of God, thys is the
voyce, and worde of God. Thys al-
so is the lyfe, and healthy it selfe, that
whoso euer shall beleue in hym,
maye haue lyfe, and healthe euer-
lastynge, because he is euen wyth
the

the father, and the holy goost be god blessed for euer. Amen.

## ☞ The eyght Homilye.

Hriste after the confutacion of the Jewes murmuringe cōmeth againe to his Sermon that he hadde begonne. Let vs also come agayne to the declaracion of it, that by the meditacion of gods word, we maye do oure duetye, and shewe our selfe to the holye goost readye to be taughte true godlines.

Verelye verelye (sayeth he) I saye vnto you, he that beleueth in me hath euerlastynge lyfe.

That whych Christ rehearsed some

tyme before, the same nowe doth he repete wyth playne, and open wordes. And thys is the sum not onely of thys sermon, whyche Christ hath in thys place, but also of the whole Gospel of Christ. Moses called vs to heare the Sermons of Christe, a thousande, and fyue hundred yere before Christe was borne, sayinge: heare him. And Christe was sent of God the father for thys office, to shewe his Gospel: and we men were called for thys poynte, and be here in thys world to thys vse, to knowe Christe oure sauioure by the Gospell. Wherefore, seynge thys sayinge of Christ that we haue shewed is the summe of all hys whole Gospell, it muste be so muche made of, that euerye worde owght to be considered. And fyrste se wyth howe greate asseueracion Christe affirmeth hys worde.

Verelye verely (sayeth he) I say vn-

vnto you. Thys is the othe of Chriſte, whereby he ſygnifieth, that nothynge is more fyrme, nothynge more true, nor nothynge more ſuer. Howe much miſcheife doth he than whyche wyll not beleue the ſonne of god no not whan he ſweareth? And ſecondlye he maketh no differēce of perſons, ſayinge: he that beleueth in me, whether he be Jewe or greke whyther he be circumciſed or vncircumciſed, whither he be man or woman, ryche or poore, maſter or ſeruaunte, honeſt or vnhoneſt, I ſaye if he beleue in me, he hath lyke euerlaſtynge. I fynde it true in dede ſayeth Peter, that ther is no reſpecte of perſons wyth God. But in euerye nacion he that feareth GOD, and worcketh iuſtice (but that no man can do well, excepte he beleue in Chriſt) the ſame man is accepted of hym. And Paule ſayeth: who ſoeuer of you is Baptiſed, hathe putte on

Chriſte. There is neither Jewe nor Greke, there is neither seruaunt nor freman, there is neyther man or woman. For all you are one in Jesus Chriſt.

Moreouer, whē Chriſt teacheth in thys place howe to get, and haue lyfe euerlaſtynge, he requireth not circumciſion, not the ſabboth daye, not ſacrifices, and ſuch other leuiticall holy thynges, whyche were indede in theyr time, the worſchypping and ſeruyce of God, and had a good vſe, but they were not the deſeruynges of eternall lyfe. For Chriſt sayeth not, he that hathe honoured father, and mother, he that hathe not kylled, he that hathe not ſtolen, he that hath hadde pitye of the poore hathe lyfe euerlaſtynge.

For althoughe theſe be good workes commaunded of GOD, to the whych preceptes we muſt nedes alſo obey, and theſe workes ſhoulde

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deserue lyke euerlastynge, if a man were iust, and spiritual in dede, and coulde do these worckes perfectlye as the lawe of god doeth perfectlye require them: If thou wylte go into lyfe, kepe my commaundementes, yet bycause man is carnall, sold vnder synne, and doeth not these good worckes perfectlye, it cannot be, that they shoulde deserue eternal lyfe. What sayeth Jesus than? He that beleueth, beleueth (sayth he) in me. He requireth fayth which we muste shewe to hym. And what is that fayeth? What is to beleue in Jesus? We wyll shewe you in very fewe wordes, because in other places we haue spoke of it at large: for to beleue in Jesus, is to beleue ỹ the same Jesus the sonne of Mary is the true Messias or Christe, the Sonne of GOD, whyche was made an oblacion for oure synnes,

and an expiacion, and whyche was made for vs as Paule sayeth, the wysdome of God, the iustice, sanctificacion, and redemption. Therfore to beleue in Jesus, is to put al thy truste in Jesus: as true Christe, so also a true redemer, and sauioure.
Thou wylte saye: thys we wyll do easilye: for what is more easye, specially among Christen men, than to beleue thys Jesus to be true Christ and redemer of our synnes. Happye are we therefore, that eternall lyfe is so easily gotten. Thus the flesche somtyme either doth swetely laugh at the doctryne of the Gospell, touchynge the fayeth in Jesu Christ, or vngodlye abuseth it to hys licence, and lewde libertye. But the thynge it selfe doeth teache, that fayeth in Christ is a farre other worcke, than the flesche imagineth: and many thinges do testifie howe harde, yea how impossible it is to the flesche to be-

leue

leue in Jesu christ. For consider me wyth howe great authoritye Christ hym selfe the onelye sonne of God hath taughte hys owne Gospel, and wyth what miracles he hath confirmed the trueth thereof, and howe fewe were there that beleued him. In the people of the Jewes, were so many wyse men, so many wittie mẽ, whych verelye, if fayeth in Christe myght haue bene conceyued by carnall reason, and strengthe of mans wysdome, they woulde wyth greate obedience haue taken Christe. For fayth groweth not in the fleshe, but the holy goost geueth it by the gospell from heauen. No man (sayeth Christe) can come to me, excepte my father that hath sent me drawe him. And it is sayed to Peter: Flesh and bloude hath not shewed vnto the but my father whyche is in heauen. Hytherto commeth, that wyse men in this worlde, not only not haue beleued

lued in Chriſte, but alſo haue perſe-
cuted wyth all the crueltye they
could, thys kayeth, and profeſſion,
as wel among the Jewes as amõg
the gentils. And if it were ſo eaſye
a thynge to beleue in Jeſus Chriſt
as the fleſhe maketh it, who would
ſoner haue conceiued kayeth than
theſe wiſe mẽ? Set alſo before thine
eyes, how great a multitude of men
is wont in perſecucion to denye the
kayth in Chriſt. For as ſometyme
the Jews and Ethnikes, ſo now the
Byſhoppes, & Turkes perſecute ỹ
doctrine of Chriſt, and the kayth in
Chriſt. But as in tyme paſt ỹ greа-
teſt multitude of people among the
Jewes & Ethnikes dyd in perſecu-
cion kal from Chriſt, ſo alſo in theſe
tymes vnder biſhops, and Turks,
ſometyme whan no man doth vyo-
lently compel them, they kal awaye,
which certaynly is a manifeſt proфe
that kayeth in Chriſte is not of all

men

men as Paule sayeth: also reken me ỹ hypocrites amõg christen mẽ that put their hope in the merits of their wozckes: nũber also wicked mẽ, and that do not repent, whych holde on still to leade a naughty, and synfull life. Thinkest thou ỹ both they and these would liue so wickedly if true fayth in Christ were as comon, as ỹ name of fayth is common amonge Christen men? What shall we do then? We muste not thyncke that fayth in Christ is bozne in mannes flesche, and that it can be conceyued by mannes strength, but to be geuẽ by the gyfte of the holy gooste from heauen thozowe the Gospell.
Wherefoze lette oure cares, and thoughtes awake to thys, that we may learne the Gospell, & cal vpon the lozd, ỹ the holy goste may wozke in vs, and not onelye gyue vs true fayeth in Chryste, but also kepe,
and

and encreaſe it, that we maye walke obediently in the callynges of god. But let vs heare nowe what they get, what they haue, that beleue in Jeſus. What ſayeth he than? Saieth he they ſhall get worldely Empyre, tyches of thys worlde, Or other earthelye gooddes? In dede theſe be the giftes of god, and ſerue for somewhat in the earth, but they are not true felicitye. Neyther dyd Chriſte come into thys worlde to gyue to theym that beleued in hym yearthelye, and traunſitorye good thynges, but rather heauenlye, and euerlaſting, ſaying: he that beleueth in me hath life. What maner of life that fadeth awaye, or ꝑ ſhortly ſhall periſh? not ſo, but euerlaſtyng. Alſo in ꝑ name of eternall lyfe be vnderſtand & compꝛehended althynges ꝑ pertaine to euerlaſting life: ꝑ is, for giuenes, of ſynnes, cholyng into the ſonnes & heires of God, rightuouſ-

nes

nes before God, the holy goost lea-
dynge to obedience of Goddes vo-
cacion, deliueraunce, and preser-
uacion in death, and finally heauen
lye, and euerlastynge kyngedome.
Wherefore he that beleueth in Je-
su Christe, hath forgyuencs of syn-
nes, is chosen vnto the sen of God,
is cõsted iust before god, is endew-
ed wyth the holy gost, that he may
obey the callyng of God, is saued in
death, and receiueth the inheritaũce
of heauenly kyngdome, the whyche
he shall enioye for euer: Than the
whych good thynges, nothyng can
be spoken more greater nor more
excellente. But I praye the what
thynge is that, thorowe whose me-
rite he that beleueth in Christe, get-
teth lyke euerlastynge, and so great
good thinges of it? Is that thorow
the merite, and dygnitye of fayeth,
that is, of the worcke that the man
doeth? Nothynge lesse verelye. He

that

that beleueth in Jesu Christe, obtayneth in dede euerlastynge lyfe, and the profites of it thorow fayth, but not for the merite or dignitie of fayeth, bycause that fayeth is alwayes weake, whyle we lyue in the flesche, nor neuer so greate as the worde of God requyreth. But it getteth those thynges for Jesus Christes sake, which is receiued by fayth. For so it is added.

I am the breade of life.

That is: He ỹ beleueth in me therefore hath euerlastynge lyfe because that I, whome he receyueth, and possesseth by fayeth, am the breade that gyueth lyfe. I am lyfe it selfe, and perpetuall saluacion. Wherefore he that hath me thorowe fayth, he also hath lyfe, and health euerlastynge. What lacketh he than that beleueth in Christe? He hathe not a rych house in thys world, but he hath Christ, the Lord of heauen

and

and yearth, thorowe whome he is made the heyre of all the heauenlye good thynges. He is not garnished wyth some noble kynde of lyfe, in thys worlde, but he is garnyshed wyth Christ, and for thorow whom he is noble not onely before the angelles, but also before the maiestye of GOD in heauen. He hathe not stronge health of bodye, and longe lyfe in thys worlde, but he hathe Christe, whyche is perpetuall lyfe, and felicity. There is no true goodes than ỹ he wanteth, whiche beleueth in christ. And cõtrary, he ỹ beleueth not in christ, hath none of these good things. He hath earthli riches, but because he lacketh christ, ryches, are rather hurtfull vnto hym, than profite. He hath in thys worlde noble kynred, but because he lacketh Christ, he is not onely obscure before GOD, but also shall be coueted wyth perpetuall darcknes.

He

He hath prosperous helth, & leadeth a merye life in this worlde, but because he laketh Christ, it shal at last be sayed vnto hym, that Abraham sayed to riche gloton, sayinge: sonne remember that thou haste receyued thy pleasures in thy lyfe, therefore nowe art thou condemned.

Wherefore wyth all the thoughte of oure mynde we muste bende our selues to thys studye, to knowledge Christe thorowe fayeth: and when we knowe hym, kepe hym. But after that Christe maketh mencion, againe of bred, whã he sayth: I am ỹ bred of life, by & by ỹ Iewes thought vpõ Mãna, as they dyd before, so that they thought wthem selues: What doest thou boaste that thou arte the breade of lyfe, whyche hath come downe from heauen? What shall we saye than of Manna, whyche oure fathers dyd eate in wyldernes? Wylte thou gyue more excel-

lent

lente breade than Moyses gaue to oure fathers: Of thys thynge also Christe preached before, and yet nowe also he reherseth agayne the comparacion of Manna wyth hym selfe, that hys mateste shoulde be the more opened, saying.

Your fathers haue eaten Manna in desert and are deade. This is the breade descendyng downe frō heauē, that a man maye eate of it, & dye not. I am the liuyng bread that am come downe from heauen. If any man eate of this breade, he shall liue for euer.

Thys is the meaninge of that, that Christe sayeth. There is greate difference betwixte Manna, and my breade, that is my selfe. For Mānā hathe not browghte lyke to theym that did eate it: for they that did eat Manna, they are all deade. But my breade, or I my selfe, brynge lyfe to theim that eateth me. For they that eate my breade, that is my selfe, neuer dye, but lyue for euer. And Christ in dede semeth, whan he sai-

eth: Thys is the breade descendynge from heauen, that a man should eat of it, and not dye, and addeth. I am the liuynge breade, whiche am come from heauen: If anye eate of thys breade, he shall liue for euer. to rehearse agayne playnelye all one thynge, but thys rehearsynge agayne, neyther is in vayne, nor for naught, superfluous, but ỹ one saying is the interpretacion of ỹ other.

To eate Christe is to beleue.

For to eate Christe or the breade of Christe, in thys place is to beleue in Christe, as it foloweth afterwardes. Therfore when he sayth: This is the breade descendynge from heauen, because that no man shoulde vnderstande thys sayinge, neyther of that breade, wherewyth Iesus a lytell before had fedde fyue thousande men, or of anye other earthely, and corporall breade, anone he sayeth further. I am the liuynge bread, whych am come downe from

heauen

heauen, that we maye playnely vnderstande hym, that he speaketh of hym selfe. And when he sayeth afterwardes ỹ a man may eate of it, and dye not, straight waies he doeth expounde, what to dye meaneth, and sayeth: if any mā eate of thys bread he shall lyue euerlastyngly. For not to dye, is to liue euerlastīgly. What shall we saye then to these thinges? If in thys comparynge together of Manna wyth Christe, the communicatiō is of a spiritual, and heauenlye lyke, how shal thys that is sayd: your fathers haue eaten Manna in deserte, and be deade, be true of Moses, Aaron, Phinees, Iosue, Calib, and manye other good Israelites, which theym selues also haue eaten Māna w̄ the rest, & yet be not dead spiritually: but as Abrahā, Isaac, & Iacob, lyue before god, so do those liue also. And if this speaking be of corporall and earthely death: Howe

can thys sayinge, if a man eate of thys breade he shall not dye, but lyue for euer, be true of John Baptist, and afterwardes of Peter, and of the other Apostles, and Dysciples of Christe: Dyd not all these eate of Christe, that is beleue in Christe, and yet be deade: not onelye corporallye but also were cruellye kylled of theyr aduersaryes: What meaneth it than that is sayed: the fathers that haue eaten Manna be deade, but he that eateth this bread dyeth not, but shall lyue for euer.

Fyrste here in the begynnynge we wyll speake of Moyses, and other good men, that eate Manna in deserte. For these in dede were preserued in death, and lyue before God, but they were not saued, nor lyue not for Manna, whyche they eate, but for Jesus Christ in whom they did beleue whan they eate Manna, by the promises that were spoken

of Christe. For except they had eaten hym together wyth Manna, vnder Manna, truly they also themselues had died by death euen wyth the vngodly, of whome Paule speaketh. All dyd eate that spirituall meate, and al did drincke that spirituall drynke: for they dranke of that spiritual rocke that folowed them, and the rocke was Christe. But God dyd not allowe many of them: For they were ouerthrowen in the wyldernes. And nowe because Moses, and other good men, in eatynge of Manna beleued also in Christe that was promised, therefore thorowe Christe they were saued in death, and got euerlastynge lyfe.

That that we haue spoke of Manna, the same muste we thyncke of the Supper of the Lorde. For the bread and wyne of the Lordes supper, are heauenly meat and drynck because they be halowed, and sanc-

tified by the lordes institucion, that they maye be hys bodye, and bloud. And although al eate of the Supper of the Lord, yet are not al saued in death, nor haue euerlasting ioye. For some in dede eate the supper of the Lorde, and yet beleue not verely in Christe, they truste not in the bodye, and bloude of Christe, which they receyue in the sacramente. Wherefore as to the wycked, the eatynge of Manna nothynge profited, so to the vnbeleuynge, and vnrepentaunt, the eatyng of ỹ supper of the Lorde nothyng profiteth. Other, not onelye eate of the Lordes supper, but beleue verely ỹ Christe hath gyuen his bodye for their sinnes, and hath shed hys bloude, that they myghte be made cleane from theyr sinnes before god. These therfore be saued in the houre of death, and lyue for euer, not in dede for ỹ selfe eatynge of the supper, but thorowe

Christ only is our helth

row Christ in whom they verely be-
leue, & in whose fayeth, they be strēg
thened by ẏ sacramēt of the supper.
For Christ only by fayeth thorowe
the gospel, taken eyther with the sa-
cramentes or wout the sacraments
is he, thorowe whom, men get true
& euerlasting helth. The sacramen-
tes haue in dede theyr vse in confir-
mynge the faieth of him ẏ receiueth
thē, and must diligently be taken &
obediently, but our health is not set
in ẏ self taking of the sacramentes,
but in Jesus Christe only receiued
thorowe fayeth. For thys is the ly-
uing bred, cōming downe frō heauē,
ẏ who so euer shal eate of him, or be-
leue in him, should not dye, but liue
euerlastinglye. Furthermore, wher
it is saied of the death of John bap
tist, and ẏ Apostles & of other good
mē that beleued in Christe, we must
thinke ẏ althoughe they be killed, &
seme to men to be dead yet are they

dead before god: for before hym that lyue yet styll. For theyr soule is not loste because Christe keapeth it, neither perisheth theyr bodye. For although it turne agayne to duste, yet shall it be rayled agayne in the laste daye into lyke euerlastynge.
Therefore when Christ sayeth, that the fathers be dead, although they haue eaten Manna, but those that beleue in hym, not to dye: he signifieth, and teacheth, that the eatynge of Manna did not bryng of it selfe, lyfe, and healthe, no not to Moses, and other good men (for if they had eaten Manna only, they also theymselues euen wyth the other vngodlye, shoulde haue bene deade for euer) but that onely he hym selfe that is true Messias receyued in sayeth to be the author, and gyuer of lyfe, and health. But because Christ calleth hym selfe the breade of lyfe, he sheweth the maneure also howe he

is made breade, that is our lyfe and
health, and sayeth.

The breade whyche I wyll gyue you
is my flesh, whych I wyl gyue for the lyfe of
the worlde.

Hytherto I haue made mencion of
my breade, and haue promised lyfe
vnto him, that eateth of this bread:
Wherefore because you should not
care and looke for of me, for suche
breade, as Moyses hath geuen vn-
to you in deserte, or suche as you
hadde a litell before, when wyth
that and two fyshes, I fedde more
than fyue thousande men: Go to, I
wyll declare vnto you playnelye,
what I vnderstande by bread. For
the breade whych I speake of now,
is my flesche, whyche I wyl gyue to
get lyfe vnto the worlde. I came in
to thys worlde, I toke man vpon
me, and I toke also all the infyrmi
ties of man, not to synne as manne
dyd, but ỹ thorowe my passion and
death, I woulde put awaye the syn-
nes

nes of men, and reconcile men wyth God the father, that they might get not onelye pardon of theyr ſynnes, but alſo lyke euerlaſtyng. Therfore my paſſion whyche I ſhall take in fleſhe, or after my humanitye, is the deliueraunce of the worlde: and my death whyche I ſhall ſuffer is the lyfe of the worlde, that as manye as beleue in me maye be ſaued, and lyue for euer. Thys verelye is that that Chriſt ſayth: The breade whiche I wyll gyue is my fleſhe, whych I wyll gyue for ỹ lyfe of the world. They be very fewe wordes in dede, but in theym is comprehended the ſumme of al the goſpell, and the greateſt benefites of Chriſte are ſet before oure eyes. For kyrſte whan he ſayth, I wyl gyue my fleſhe for life he ſignificth that hys death ſhal be our lyfe. And playnly, diuydeth his deathe, from the deathe of all other men, whither they were patriarckes

Eatyng of Chriſtes fleſhe is neceſſarye to ſalnacion.

or

or Prophetes, Apostles or Martirs. For although they were cruelly slayne of the wycked, and dyd not deserue before menne, eyther for their naughtines or for their mychcuous dedes, to be so cruelly kylled, yet is not their death oure lyke. Juste, and holye Abell was kylled of hys brother. Esaias is sayed to haue bene cut in two peces by king Manasses. Hieremye was stoned to death of his people. These mens death was precious in dede in the syghte of God, and bryngeth much fruite to the churche of GOD. For it teacheth that good men be sore troubled in this world, & it teacheth ỹ the kingdom of christ is not of thys world: it teacheth that there is another life after this like, for els good men had bene happye in thys lyfe, it exhorteth also by examples, that we take pacientelye the afflictyons of thys worlde, but it is not

What profit ỹ death of saynctes hath.

not a puttynge awaye of oure syn-
nes, it is not oure lyfe, and redemci-
on, yea the death of saynctes hathe
not put awaye, no not their owne
synnes, nor hath not broughte lyfe
vnto theym, so far forth in dede as
apertayneth to the nature of that
death, but onely the death of Christ
putteth awaye the synnes of men, &
bryngeth lyfe vnto thē. Wherfore,
when we be cast into peril of death,
as we oughte not to thyncke that
we by oure death should satisfie for
oure synnes, so that death must not
be loked vpon, and considered, after
hys owne nature, whych he hath by
synne, but accordynge to the deathe
of Christe, into the whyche we be
Baptised, and buried. For so it shal
come to passe that lykewyse as we
be made & grafted into the death of
Christe, so also we be made perta-
kers of hys resurreccion. Further-
more Christe sayeth not simplye: I

wil

wyll gyue my flesche for the lyfe, but he sayeth more, of the worlde. By the whyche word he signifieth, that he shoulde suffer death, not onelye for the Jewes, but also for the Gentils, and for al men in thys worlde, what tyme so euer, in what place so euer, and of what nacions so euer in all the worlde they haue bene. He saieth in an other place, ỹ he should die for the nacion ỹ is of the Jewes and not onelye for that nacion, but that the chyldren of God whyche were dispersed, shoulde be gathered together in one. And agayne: He is the propiciacion for oure synnes, and not onelye for oures, but of all the worlde. What is the cause then that all the worlde is not saued, but a verye greate sorte of men, whyche are sygnified by the name of the worlde, is loste? Thys death is not to be ascribed to the passion & death of Christe, but vnto the wyckednes

of

of men. For as touchyng ỹ death of Chriſt, it is a ſufficient expiaciõ, for al ỹ ſinnes of al men, & ſet out by the goſpel to be receiued of al mẽ: but al inẽ wil not acknowledge & receiue it thorow fayth, but had rather dye in their wickednes, than be ſaued by ỹ death of Chriſte. And what is more foliſh, what is more mad, than whã you haue helth before you, to folow diſtruccion, when lyfe is offered, to chooſe death, & when heauen is opened, to go into hell? What is more furious alſo, thã if thou thorow thi doutynge or vnbelieffe, ſeperate thy ſelfe frõ Chriſt, ỹ is thy hieſt felicitie ſeynge that he doth not ſeperat himſelfe from the, nor caſt the awaye? I wil giue (ſayeth he) my fleſhe for the life of ỹ worlde. Art not thou a part of the world? May thou art ỹ world it ſelfe. For the olde men dyd verye wel cal a man a litel worlde. And if thou be parte of the worlde or the

world

worlde it selfe, verely Christ gaue his
flesshe also for the, and that thou
shouldest haue life. For not onelye
kynges, not Prynces, not wyse
menne onelye be the worlde, but
the moste abiectes of all, whyche in
thys worlde also are so muche the
more seen of God, the nyar that he
dwelleth. The Lorde is hye (sayeth
the Psalmie) and loketh vpon lowe
thynges. And he raiseth from the
ground the nedie, and lifteth vp the
poore from lowe estate. Seynge
therefore that Christe neuer fayleth
vs wyth his benefites, we must not
oure selues set naught by our helth
but receyue thys presente lyke obe-
dientlye thorowe fayeth in Jesu
Christe oure saueoure: whyche
wyth the father, and the
holye Goost is bles-
sed for euer
Amen.

## ¶ The nynthe Homilye.

Any are the cares of men, many are theyr dedes, and occupacions, but there are none moze noble and moze profitable, I saye also moze necessarye, than those that be taken to teache the wozde of God. Blessed is the manne, sayeth the Psalme, whose wyll is in the lawe of the Lozde, and that doeth studye in hys lawe daye, and nyghte. Seynge therefoze we are nowe come together, to learne those thynges whyche the holy goste hath taughte vs by John the Euangelist, go to good fryndes, let vs now hearke those thynges whych folow after the sermō of Christ, ỹ we haue here before declared as oure lytell power serueth. For Christe sayed:

The

The breade whyche I wyll gyue is my flesche, whych I wyl gyue for the lyfe of the world. Howe dyd the Iewes than take thys sayinge?

The Iewes (sayeth he) stroue among theim selues, sayinge. Howe can thys man gyue vs hys flesche to eate?

Ryght wyl sayde Salomon: if thou beate a foole wyth a pestel, as weate in a morter, yet wyll not hys folishnes depart from him. Iesus in this sermon whyche he made in the citye of Capernaum, so often warned the Iewes of the fayth in him, & playnly declared vnto theym that vnder the name of eatynge of breade he spake of fayth, whych oughte to be had in hym as a true gyuer of lyfe, yet for al that be they neuer the wiser, but continue stil, and hold on in their folishnes, in the whyche they dreame a carnal tearing of Christes flesche. What say they? Seyng we thought that this was Messias, we promised our selues, that we should

get libertye by him, that we shoulde haue aboundaunce of al thinges in this woꝛld, woꝛldly kingdoms, and all the pleasure of this woꝛld. Now in all this gappynge foꝛ, he offereth vs hys flesshe to be eaten. What an absurditye is thys? If we shuld nedes eate flesshe, we had rather haue calues flesshe, than mans flesshe. I pꝛay you what is ignoꝛaunce, what is folyshenes if thys be not folyshenes? The Jewes sawe a miracle a litle befoꝛe, whych Chꝛiste had shewed in the deserte of fyue loues, and two fyshes, and they confessed, that he was the very pꝛophet, whych the scripture pꝛomised should come, but nowe foꝛ a woꝛde oꝛ two, as they thoughte in dede not woꝛthy to be hearde, farre oute of tune they iudged hym a very foole, and a madde man. What can be moꝛe folysshe, oꝛ moꝛe impudente? Wherefoꝛe whan Jesus sawe theire so greate

rude=

tudenes, he went not strayght waye aboute thys, to declare hys wordes whyche semed obscure vnto theym and far out of the waye, but he continued to speake styll that semed far more out of tune, ỹ theyr folishnes myght iustlye be punyshed: and that after the Prophet, the herte of the people shoulde be made more blynde, and theire eares more harde to heare, and their eyes stopped, because that those thynges, whyche if they had take good hede, thei might playnelye haue vnderstande, they hadde rather lewdely interpretate, and set naught by then to learne thē wel. For whan Iesus before had reasoned of the eatynge of his flesche, as thoughe it had bene a thinge indifferent and at theire libertye to eate hys flesche or not eate it, nowe he requyreth the eatynge as a thynge necessarye to get true lyfe and saluacion. For Iesus sayd vnto them:

Verely verely I saye vnto you, except you eate the flesshe of the sonne of man, and drinke hys bloude, you haue no lyfe in you. He that eateth my flesshe, and drynketh my bloude, hath lyfe euerlastynge, and I wyll raise hym vp in the daye.

You se wyth what asseueracion he doeth affyrme the eatynge of hys flesshe to be necessarye, and the drynkynge of hys bloude. He sayeth not simply, except you eate, and drynke, but he addeth an othe, Verely verely I saye vnto you, ye not so much the trueth of thys sayinge maye be confirmed, as the necessitye of eatyng, and drinckyng signified. And because no man shuld dout of what lyfe he speaketh, straightwaie he expoundeth it moze playnely saying: he that eateth my flesshe, and drynketh my bloude, hath lyfe euerlastynge. For he speaketh of true and eternall life, not of thys transitorye and mortal lyfe: wherevpon he sayeth moze. And I wyll rayse hym in

the

the last day: for although they that eate Christes flesche, and drynke his bloud seme in the eyes of men to die yet before god they are kept in dede in thys like whych also shall be opened by resurreccion. Youre like sayeth Paule, is hyd wt Christ in god. Whansoeuer Christ shal be made open, which is our like, than shal you also be shewed openly wyth hym in glory. But ther be somewhych haue wrythe thys saying of Christ, of the eatynge of his esche, and drynkyng of hys bloude to the takinge of the Lordes Supper: and because they sawe that by thys sayinge of Christ that the eatynge of hys flesche, and drynckynge of hys bloude was necessarye to haue lyfe, therefore they decreed that the supper ought to be gyuen vnto infauntes also. But Christe in thys place speaketh nothynge at all of the eatynge of that supper, whyche afterwardes he ordained

The eating of Christes fresh is necessary to saluacion.

dained for a remembraunce of hys death. For thys eatyng of Christes fleshe, & drinking of his bloud ẏ we speake of nowe is plainly necessary to saluaciõ. Verely verely (sayeth he vnto you) except ye shal eate ẏ fleshe of the sonne of man and drynke hys blud, ye haue not life in you. What can be spoken more playnely of the necessytye of thys eating and drinckyng? But the eatyng of the lordes supper is not simplye necessarye to saluacion. In dede great is the profit of that supper, and in dede whan you maye, muste be taken, and that after the institucion of Christe, and in very dede great thankes must be gyuen vnto the Lorde for this gift, but the vse of it is not simply necessary. For Christ sayth in Paule, do thys as often as you shal drinke in the remembraunce of me: he sayeth not, except you shal eat this bread & drynke this wine, you cannot haue

The vse of the Lordes Supper.

salua-

saluacion, but he sayeth: as often as you shal do, in dede signifiyng ỹ the church ought in dede to vse this sacramẽt euen vntil his last cõming, but not ỹ the vse of it is so greate, ỹ except a man take it he may not thorowe fayth in Christ, get saluacion. Infantes at thys tyme vse not this sacrament. Shal thei thẽ if thei die in thier infãcie, be al dãned although thei be grafted into Christ thorowe baptisme? What can more vniustly or more cruelly be thoughte of these infãts. And what if one of a good age Baptised into Christ should be led of hys enemies into Turkye, or euer he receyued the Supper of the Lorde, and beynge yet euen in the myddes of Turkye, kepte styll hys fayeth towarde Christe, and yet coulde neuer vse thys sacramente, shoulde we iudge hym to hel?
Certaynely if the vse of thys sacrament were necessarye symply to sal-

cion, it could not be ỹ he that neuer vsed it, should haue lyke. And true health is set in Christ hym selfe, and in hym is had that is had in hym, not in the outwarde receauyng of the lordes supper. There is (sayeth Peter) health in none other: Neyther is there any other name gyuen vnder heauen amonge men, in the whych we muste be saued. For although in the supper of the Lorde, the body of Christe and his blud is distributed, yet hath not Christe so bounde hym selfe wyth hys body and bloud to his supper, that he cannot be taken, but in supper: for he is receyued also in the preachynge of hys Gospell, yea excepte the preachynge of the gospell be ioyned to the supper, there shuld be no distribucion of the body, and bloude of Christe. He is receyued also in baptisme. For who soeuer as Paule sayth, be baptised in Christe, ye haue put on Christe.

These thynges be spoken not for thys entent that we shoulde not often and obedientelye vse the supper of the Lorde. For vnto a good man and that is troubled wyth diuers calamities, as it is much pleasaunt so is it also very profitable to comfort and hold vp hys conscience by the vse of thys Supper: but therefore they be rehearsed, that we may knowe the sayinge of Christe that he rehearseth in the sermon of thys syxte Chapter of the eatyng of hys flesshe and drynckyng of his bloud, not to be vnderstande of the taking of the Supper of the Lorde, and that we maye knowe that there is a greate dyfference, betwixt Christe hym selfe, whyche onelye is oure healthy, and hys Supper, whyche is in dede a profitable, but not an onely meane whereby we maye receyue Christe. And as touchynge Infauntes althoughe it be mani-

The supper of the Lord gyuen to infantes

kest, that in the tyme of Cipzian and Augustine the supper of the Lorde was gyuen vnto Infantes & that this dede of holy fathers ought not rashly to be condêned, yet we ought not to thincke ỹ it is necessarye that the supper of the lord should be gi-uen to infantes. For it was chiefe-lye instituted to acknoweledge the loue of Christe towarde vs and to strengthen our fayth in tentacions. But infantes whyche be grafted into Christe thorowe Baptisme, al-thoughe they haue fayth after their certayne maner, & so also after theyr fashion eate the flesshe of Christ, and dryncke his bloude, that is euen af-ter that manner, whych Christe re-quireth in thys sermon, yet neyther do they vnderstande fayeth, nor the tentacions of fayeth. Wherefore the vse of the supper of the Lord is not necessarye to theym. But nowe

The infan-tes although they haue fayeth, do

to

to retourne agayne to our purpose: the wordes of Christ whych in this place be spoken of eatynge of hys flesche and drinckynge of his bloud, must not be vnderstande of any outwarde eatynge, and drynckyng, but of the verye fayeth in Christe, whiche in thys sermon Metaphorically, or by a translacion, is called eatynge, and drynckynge. For whan Christe had take in hande thys sermon, by occasion of that breade wherewyth he fedde more then fiue thousande menne in deserte, and suche as they soughte for whyche came to hym into Capernaum, he vseth also the name of breade for hys flesshe, and the name of dryncke for hys bloude.

not yet vnderstande their fayeth

So by occasion of thys Metaphore or translacion, he vseth the worde of eatynge, and drynckynge for the worde of beleuynge, as whe

he

he sayeth: excepte ye eate the flesshe of the sonne of manne, and dryncke hys blud, you haue not lyfe in you. Thys is hys true meanyng: except you beleue in me whyche wyll gyue my Flesshe for the lyfe of the worlde, and wyl shede my bloude to put awaye the synnes thereof, you shall not gette true health: and in verye dede Christe by thys Metaphore, doeth understande playnelye the same thynge, that before he sayed simplye: All men that se the sonne, and beleueth in him, haue lyfe euerlastynge. And after wardes.
Verylye verylye, I saye vnto you, he that trusteth to me, hathe lyfe euerlastynge. For it is manyfeste that Christe thinketh this eatynge and this drinkinge, whiche he requireth in thys place, to be necessarye to lyfe and saluation, sayinge: Except ye eate the flesh of the sonne of man, and drynke hys bloude, ye

haue

haue not lyke in you. But if we shulde saye as trueth is, none other thynge is symplye necessarye to vs for oure healthe then layeth in Christe. Good worckes also after their manner be necessarye. But we nowe speake of that thynge by the whyche we are iustified, and be saued before God. But we be iustified by Christ only, and by faith onelye: by the whyche we receyue Christ, yea rather we be receaued of hym, and as I might say be our selues in corporate vnto hym. The iuste man saith the Prophet, liueth by hys faith. And Paule sayth: we thynke that mā is iustified by faith withoute the worckes of the lawe. And agayne. We knowe that man is not iustyfyed by the worckes of ꝑ lawe but by faith of Iesus christ. Wherfore it is also manyfest that Christe by the eatynge of hys flesh and drynckynge of hys bloude, in

thys

this place vnderstandeth none other thyng, than faith which is to be had of his flesche, & his bloude, ỹ is, ỹ we beleue his flesche to be giuẽ to death for vs, that we may haue life, & hys bloud to be shed to ỹ remissiõ of our synnes. For so to eate the flesche of Christ, & to drinke his bloud, ỹ is to beleue in Christ, is playnely necessary to our helth, & saluaciõ. And ther was neuer mã wout this eatinge, & drinking which eyther hath gotten before or euer shal get saluaciõ. Adã him selfe the first man although in ỹ time of his lyfe christ was not yet come, yet eate he his flesche, & dranke his bloude, because he beleued that Christ shoulde come, whiche by hys flesche & bloud, ỹ is by his death purged our synnes. Noe, also Abraham & the other patriarckes & prophets did eate the flesh of Christ & drinke his bloud, because they beleued that thei should get saluacion by Christ

which

which chuld ſuffer in fleſhe for their ſines & put away their iniquities by his bloud. So alſo al good mē whi-the after Chriſtes cōming liue here in this world, although thei do not alwaies take ỹ ſupper of ỹ lord, yet alwaies they eate the fleſhe of chriſt & drinke his bloud, becauſe they be-leue ỹ Chriſte hath put away theire ſynnes by hys bloude, & death. But let vs here now for what cauſe this eating, & drinckyng, whych is fayth in Chryſt doth bryng vnto vs, or if you liſt ſo to ſaye, receiueth lyke and ſaluacion. It foloweth.

For my fleſhe is verely meate, & my bloud is verely drincke. He that eateth my fleſh and drynckeith my bloude, he tarieth in me, and I in hym.

Thys is the comparacion of meate, and drynck wyth the fleſhe, and bloude of Chriſte. And the comparacion is made partelye by a

dyſſi-

dyſſimilitude, and partly by a lyke-
lyhode. The dyſſimilitude is, that
although the corporal meate, & drinke
norysche the man, and ſubſtayne hys
lyfe, yet are they not the meate and
dryncke whych kepe man for euer,
but for a whyle in thys corporall,
and fadyng lyfe. But the fleſche and
bloude of Chriſte, if they be recey-
ued in fayth, that is, if ye beleue the
fleſche of Chriſt to haue bene gyuen
to death for oure ſynnes, and hys
bloude to haue bene ſhed for the re-
miſſion of ſynnes, are meate and
dryncke in dede: bycauſe they kepe
man in lyfe perpetuall. For he that
beleueth in Chriſt, he ſemeth in dede
to dye as other men, but hys death
is no death, but a ſlepe, becauſe that
hys lyfe is hyd wyth Chriſte, and
kept of Chriſte, vntyll he be rayſed
agayne in the laſt daye. And the ſi-
militude is, that as the iuyce of cor-
poral meate and drinke is ſent into
al

all the partes of man, and turneth the hauioure of hys bodye into hys nature: as if a manne vse to moyste meate, the body also is made moyst, if he vse could meate the body is also made coulde, so also the flesche & bloude of Christe turne hym that taketh them, that is the beleuer, into their nature. He that eateth (sayeth he) my flesche, and dryncketh my bloude, abydeth in me, and I in hym: that is, we be made one flesche one bloude. And the same nature that my flesche, and my bloud hathe, the same also getteth he, that eateth me. And the flesche of Christe is lyfe. I wyl gyue my flesche (sayeth he) for the life of the worlde. The flesche also of Christe coulde not perysche in death, but rose agayne from death. And the bloude of Christe putteth awaye synnes, because it is iust, and innocent bloud. Wherefore he that eateth thys meate, and dryncke, as

What maner of meat the flesche of Christ is.

he is counted iuste before God, so al so is he made alyue, that he dye not in death, but ryse agayne, and haue lyfe euerlastynge. And what cānne come to man, eyther more profitable or more holsome, thā this meate and dryncke, which is Christe hym selfe receiued by fayth? But I praie the whence hath the flesche & bloude of Christ so much strength that thei make the eater alyue, & kepe hym in perpetual life? Of this thing christ hymselfe preacheth thus.

As the lyuynge father hath sent me, and I lyue for my father: so he that shall eate me, he also shal lyue thorowe me.

A sayinge worthy to be marked, by the whyche Christe not onelye sheweth the cause, for the whyche hys flesche and bloude doeth brynge to hym that doth eate, that is doth beleue in him, true lyfe and saluacion, but also doeth shewe, howe greate the maiestye is of them that beleue in hym. My father (sayeth he) hath

sent

sente me into thys worlde, & therefore am I made the sonne of man, and very man, hauyng flesh, and bloud. And my father hath not onely sente me, but I lyue also for my father, ye is, not onely am I the sonne of man and man, but I am also the sonne of God, and verye God, hauynge the nature of the diuinitye. I am come in dede into thys worlde as man, as a seruaunte, as a Messenger, yet neuertheles I lyue for my father. I haue God my father of whome I am begoten, verye GOD from euerlastyng. After the same maner he that eateth me, or beleueth in me, he also lyueth for me. For as I, because I am borne from euerlastyng of GOD my father, lyue for my father, and am the verye Sonne of GOD, and GOD hym selfe so: they also that beleue in me, because they be borne agayne in me

Christe is very man & very God.

thorowe fayth, they lyue also for me: and remayne not men onely, but they be made also the sonnes of god and goddes in deed theym selues.

When we made gods

What shall we saye then to these thynges? Doth he that beleueth in Christe so lyue for Christe, that he hym selfe also thorowe Christe is made a god? Than shal there be as many goddes as there be beleuers. We accuse the Ethnikes for ỹ wyckednes because they haue fayned many gods, & now we make many more. But it is well: we folow not ỹ wickednes of ỹ heathen, but christiã godlines. For they that beleue in Christe be made suche goddes, as is theyr state and condicion. They are not made naturall goddes, whyche haue bene from euerlastynge (for so there be three persons and but one God) but they be goddes by thoyse and adopcion. For as in the order of princes, some be princes by nati-

uitye

uitye and byrth, and some by cho-
synge, whych a man maye call made
goddes, so amonge the sonnes of
God there is but one natural sonne
of God from euerlastynge, and the
other be made the sonnes of God by
chosynge, and by adopcion: whome
also thou mayst call the made son-
nes of God. As many (sayeth he) as
haue receyued hym, he hath gyuen
vnto theim that they maye be made
the sonnes of God, to theim whiche
hadde beleued in hys name. And he
that is the sonne of God certes is
God. For as he that is the son of a
man must nedes be man, so must he
nedes be God that is the sonne of
God. That ẏ is borne of the flesh is
flesh. Thē that ẏ is borne of god is
God. Was not man made euen so
from the begynnynge, that he shuld
be God, not in dede vncreate, but
create. For God sayed, let vs make
man to oure ymage, and similitude.

Men be made gods by adopciō

Man is a God creat.

This verely is to deliberate of the makyng or creating of god. And if mā had continued in obedience still, & in goodnes in the which he was made you shulde haue seen him gone in ꝑ earth as a god. But now this maiestie is lost thorowe sinne & disobedience: But it is recouered to mē thorow Christ, ꝑ as many as beleue in him shuld receiue a diuine maiestie, and be made the sonnes of god, ꝑ is gods them selues. I sayd (sayth the Psalme), ye be gods & al ꝑ children of ꝑ hie one. What shuld we do the. Are the beleuynge garnyshed wyth so greate maiestye and nobilitye, that carnallye puffed wyth pryde they shoulde dysdayne al other men despightfully in compartson of the, selues? Verelye nothynge lesse. But that they shoulde learne to vse that excellencye agaynste the dyuell, and synne, and kepe the health that is gyuen theym in Christe. For

lyfte we muſt vſe the conſideracion of thys maieſtye, to put awaye the aſſautes of the dyuel in al our moſt greuous tentacions. For we acknowcledge in oure conſcience that we haue done manye, and greate ſynnes, and we fele in verye dede that ſynne ſtycketh faſte ſtyll to our fleſhe: and therefore the iudgemente of GOD opened in vs, we ſe oure damnacion, we ſe the fyer of hell redye kyndelynge to deuoure vs, and the dyuyl moueth vs to dyſpaire of oure ſaluacion.

Whyther ſhall we tourne vs then in ſuch ſtraightnes? Our maieſtye muſte be conſidered thorowe fayeth, that thorowe Chriſte we be choſen in to Goddes. And goddes haue no ſynne: And the fyer of hell hathe no power vpon Goddes.

The contrarye in dede appereth in vs. And therefore muſte we

iudge rather after the trueth of our adoption, than after our outward & sensible syghte of thynges. And the trueth is, that the true and eternall God, knoweledgeth vs for hys sonnes thorowe Christ, that is goddes our selfe. Wherefore although the iudgemente of synnes be greuous vnto vs, yet can it brynge no hurte vnto vs, because of Christ. There be some whome pouertye greueth or sycknes, or some other calamitye in thys worlde. They are wonte to thynke that these calamities shalbe euer hurteful vnto theym, and therfore are maruaylously troubled. What shoulde they do than? Let theym consider theyr maiestye, that they be made gods thorow Christ: And goddes cannot in anye wyse be hurte, by these bodily calamitees. Wherfore let them be of good chere whatsoeuer shal happen, it shall rather be an helpe than an hurt. Some

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so quake at death, that they thyncke by death they shoulde go into eternall darcknes and tormentes. Whether shoulde they than runne for succoure? The surest sãctuary is, if they runne to the consideracion of theyr owne maiestye. For thorowe Christ they are chosen into goddes. And death hath no power vpõ godds. For they be immortal, and leade a lyfe that is blessed for euer. We must truste therefore, that death in those men, whych beleue in Christe, is not the way to dystrucciõ, but rather the way to lyfe, which wͭ Christ we must leade blessedlye for euer. And further we muste vse the consideracion of thys maiestye to styrre vp, and kepe in vs, the obedience to warde God, and to leade an honeste lyfe. For if we be made the sonnes of God thorowe Christe, we oughte not to leade our lyfe as the sõnes of Satan, or as Satan hym selfe: but

as

it becommeth the sonnes of god, or goddes. For as it is a shame, if the Prynce do those thynges that be vnmete for a Prynce, so it is muche more shame, if beynge the sonne of God he do those thynges, that be vnmete for the sonne of god to do. But what nede manye wordes? Se, what God hath forbyd by hys worde. To vse dylpighte towarde God, to iudge God a lyer, to hate thy neyghboure, to enuye thy neyghbour, to studye to begyle, to be aglotten, and many other such thynges. Those thynges in dede be vnmete for the Sonnes of god, and he that folowethe these thynges, leadeth not hys lyfe as the Sonne of GOD, or GOD, but as the sonne of the dyuyll, or the dyuyll hym selfe.

For these be the workes of the diuel whiche he that doeth, he must nedes

be

be of the dyuel his father. Wherefore the worckes of the dyuell must be eschewed, and the workes of god muste be foldwed, that the maiestye whyche we haue gotten in Chryste thorowe fayeth, the same also we maye kepe stil, finallye ẏ Christe addeth. (This is the bread which descended frō heauen, not as your fathers haue eaten Manna and be dead. He that shall eate this breade shall lyue for euer). is the conclusyon of thys sermon. In the whiche conclusyon Christe repeteth the principal state of his sermon almost euē with the same wordes, wyth the whyche he set it out before. For seing Christ is the verye meate and drynke, and is not onelye the sonne of manne, but also of God, whyche lyueth for hys father, and is lyke it selfe, it is manyfest that thys breade is farre more excellente, then Manna in deserte,

deserte, the whyche although thy fathers dyd eate, yet died they: but thys Jesus Christe is suche bread, that he that eateth of it, or in hym beleueth, neuer shoulde dye, but lyue for euer. These thynges, seynge they be largelye ynoughe declared before, it is but in vayne to speake lenger of them: wherefore let vs regarde nothynge more, then in thys moost myserable honger of goodnes of oure lyfe, we receyue thorowe fayth this bread, whyche is Jesus oure lyfe gyuer, GOD, euen wyth the father, and the holy goost blessed for euer Amen.

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☞ The tenthe Homilye.

The Sermon that christ hath made of the eatynge of his flesh, & drincking of his blod, as muche as pertayneth to oure purpose, I thyncke we haue made playne by oure interpretacion. For the principal state or poynte of this sermon is, that not Moses, but Jesus Christe is oure true sauioure, and that he that beleueth in Jesus Christe (for that is to eate his fleshe and dryncke hys bloude) doeth get true and euerlastyng lyfe. Thys is the summe of all Christes Gospell, which seing it is oftē times, & vereli much repeted in other places of this Euangelist, whō we haue takē vpō vs to expound, we wyl not tary any lenger in thys part, but we wyl run ouer those thynges, whyche John discribed after the Sermon, saying.

These

These thynges Jesus sayde in the Synagoge, teachyng in Capernaum.

The Euangelist not only described the sermon of Christe, but he addeth also the place in the which this sermon was made, that is in Capernaum, the chiefeste citye of Galilea, and in the sinagoge, that is in the most frequēted place, of the city. By whych dyscripcion the Euangelist not onely signifieth thys sermon to be spokē in dede, but setteth forth also the veritie of Christes doctryne. For those thynges ỹ Christ taught, he did not wyth a fewe onelye in secrete places, whyche heretikes and seditious persons are wonte to do, which when they perceyue them selues that their teachyng is false they hate the lyghte: but he taught those thynges openlie in the scholes, and in the temple. Let vs se then howe the heaters of Christe toke this sermon. And in thys place is set forthe

a great dyfference of hearers, & they are deuided into two partes: For some, and they very fewe, that is to wete, twelue onely, take the sermon wyth a contented mynde, and tarye stil in hearynge his doctryne as it foloweth a litle after. But other, and those the greatest parte of hys chiefe hearers, abhorre his sermon, and fall from Christe.

Many(sayeth the Euangelist) of his dysciples when they hadde heardе these thynges sayde: Thys is an harde sayinge, who is able to heare hym?

The thinges that they were offended wythall that were rehearsed before by them selfe, nowe are rehersed together. For there be two thynges wherewyth the hearers were offended in this sermon. The one is, that Jesus had sayed that he was come downe from heauen, wherby he sygnified, that he was the sonne of god and verye god hym selfe.

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An other is, that he had sayde: hys flesshe shoulde be eaten, and hys bloud dronken. Those thynges therfore at whyche seuerallye the heaters hadde murmured before wyth theym selfes, nowe they repete togither, and saye. These be hard wordes he bosteth him self to become doune frō heauē, that is, that he is god but we se & knowe hym to be a mā of me, what shulde then become of vs if we shulde folowe hym teachynge so blasphemous thynges? Verelye we shulde bringe our selues into parel and ieopardye not only of oure corporall lyfe, but also of euerlastinge healthe. For there is a lawe: If ther ryse amonge you a prophet, and do shewe before of a signe or wōderous token, and it come to passe that he hath spoken: and he say vnto the, let vs go and folow straunge goddes, whyche thou knowest not, and let vs serue them, thou shalt not heare

the wordes of that Prophet, but let the Prophet be kylled. Seyng ther fore that thys Jelus hath shewed in dede manye, and great miracles, and thrusteth forth hym selfe to vs for a God, whyche knowledge not but one god the maker of heauen & earth, go to nowe frindes, let vs flie farre from thys teacher, that not only we heare not so blasphemous thynges, but also that we be not kil led of our naciõ euen together with hym. Thys also is harde, that he requyreth of vs the eatynge of hys flesshe, and drynckyng of his bloud. What? Goeth he aboute, our lawes beynge abrogated, to ordayne the maners of the Scithians or of the Indians in oure common wealth? They say there be people not farre from Schithia, whyche of eatynge mans flesh, be called Anthropophagi, that is deuourers of men. And in Inde they saye there is a nacion, in

The Indians eate theyr parentes.

the whych it is a cõmon vsed thing that the childzen shoulde kyll theyr fathers, and slea them as it were for sacrifice, and after wardes eate their flesche, which is counted among thé not crueltye, but godlines. Seynge therefore that Jesus doeth byd vs eate his flesche, wyll he make vs of the Jewes Indians, and Scithiãs of the Israelites? And that he reherseth of the drynckyng of his bloude is nolesse to be abhorred, than very perillous. For say they as far as we can iudge he signifieth by this drinkyng, ỹ he requireth of vs a couenaũt of cõiuracion: for in diuers nacions, ther be diuers factions of makynge a couenaunte. Among the Arabians one is set in the myddes amongest theym, that wyll make the leage, whych fyrst doeth cut wyth a sharpe stone the palme of the hande that is nexte the thombe, than takyng a shred of either of theyr garmen-

mentes, he anoyntethe wythe the bloude stones that be set in the mides before theym. By the which custome you maye se that couenauntes, and bondes wer not made suar wythout the bloude of those ẏ were confederate or ioyned together. In some other countreis, it was a common maner in makynge couenauntes, not onely to shede bloud, but also to dryncke it. For they that came into ẏ felowshyp together, be wonte to bynde theyr ryghte handes and their thombs together wyth a knot, and thã to let out wyth a litle stroke and to licke the bloud, that was gathered at the later ende of the rybbes. That bonde was counted a secreate, and very sure bonde, because it was consecrated, and halowed wyth eche others bloude. The Romayne hystorye doeth testifye in the sedicion of Cateline, howe ẏ it was

vsed: that Cateline the begynner of the sedicion, bare aboute in greate boles the bloud of mās body, mingled with wine, & dyd to dryncke of it al that knewe of ỹ conspiracye: that by thys dryncke, the othe made amongeste theym shoulde be confyrmed, and to be moze kayethfull amonge them selues. You haue now that the drynckynge of mans bloud was vsed in makyng bondes oz couenauntes, and in doynge treason. Wherefoze when the Capernaites hearde Iesus preache of the drynckynge of hys bloude, I doute not but they thoughte vpon suche a custome, and thoughte that Iesus required of theim such a bond, whereby they shoulde so bynde theim selues wyth hym, that onely thei shuld healpe him to get a wozldely dominion thozowe out al the wozlde, not onely by venturyng all their goods but theyr liues also. And althoughe

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the Jewes were verye desirous, and soughte principallye for thys thynge in theyr Messias, that they shoulde beare rule in thys worlde, yet because they thoughte that Jesus dyd thys thynge, not that they liuynge in rest and wythout the arrowe shot, he woulde get worldlye felicitye, they abhorred hys sermon, and toke councell to go awaye. What? Say they, we thought that seyng he prophesied hym selfe to be Messias, he woulde haue made vs happye in thys worlde, wyth out all oure losse or hurte. But nowe bycause we perceyue that he goeth aboute a conspiracye, to make vs sworne to hym by drynckynge hys bloude, and that he wyll cause vnto vs most extreme ieoperdi, who cã be hys scholar or folowe hym? For he sayeth: He that eateth my flesh and dryncketh my bloud, dwelleth in me and I in hym. What other thynge

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is thys than if he sayde, that we oughte so to bynde oure selfe wyth hym, that we shoulde sticke vnto hym, and neuer go awaye but folowe hym, whyther soeuer be it thorowe swoorde or fyarre he shall leade vs, whither it be to the besiegynge of the citye of Hierusalem, or the citye of Rome. Let vs fly therefore, and let vs leaue hym and hys bloud to, least euen wyth hym as it hath chaūsed to other seditious persons, we lese also oure owne bloude and oure lyfe. You se here a greate prudēce in dede of the Capernaites but a naughtie and carnal wit. For prudence is not to be partaker of an other mans wyckednes, and not to make anye bonde wyth seditious personnes, but it is wyckednes that whom they did knowe to haue the wytnes of John Baptiste, a verye

rye holy man, and whome they sawe to haue the authoritye of hys doctryne confyrmed wyth so manye miracles, they dyd not giue so great credence vnto hym, to beleue that hys Sermon was true, although they vnderstode it not: and woulde not vouchesafe to gyue hym so muche honoure to are reuerentelye of the meanynge of thys Sermon. Wherefore they are worthye not onelye of a verye greate rebuke, but also of a sore punyshemente. And yet Christe accordynge to hys Gentilnes, handleth theym Gentilye.

ffor Jesus knowynge wyth hym selfe that hys Dysciples murmured for thys thynge: He sayde vnto theym. Doeth thys offend you. If then you se the sonne of manne ascendyng vp thither, where he was before,

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we must vnderstand, you shal perceyue in dede ẏ I haue sayd trueth. In this place fyrst is signified that the secretes of menne be knowen to Christe oure Lorde. For although hys heaters dyd not obiecte vnto hym manifestlye the absurditye of hys sermon, but priuilye murmured wythin theym selues, yet he seeth, and hereth their thoughtes and theyr murmurynges. We are warned therefore, that before the maiestye of Chryst, wherwith nowe heauen and earth is filled not onely we do nothynge, but not once thyncke anye thynge fylthilye and synfullye. Also Christe sygnifieth that he wyl proue in dede hys sermon to be true. He sayde, that he was come downe from heauen. Why (sayeth he) doeth that offend you so greatelye that you wyll fal from me? But be contente: That that I haue spoken in wordes I wyl proue in dede

For

For there is no man that ascendeth into heauen, but he that dyscended from heauen, as it is sayed before: But I wyll ascende into heauen. Wherefore if you shall se me ascendynge into heauen, than you shall proue in dede that I dyscended from heauen. But that we may ryghtelye vnderstande that that is sayed of commynge downe from heauen, and goynge vp to heauen, we muste marcke, that in thys sermon to come downe from heauen, is to haue of hys owne nature, an heauenlye, and diuyne begynnynge, that is, to be verye God. For except thys were the meanynge of the commynge downe from heauen, howe shoulde the Iewes haue bene offended? They woulde not haue bene offended if they hadde vnderstande that Iesus hadde so come downe from heauen, that he hadde an heauenly vocacion as was the vocacion

on of Moyses or Elias, or of the o-
ther Prophetes. And whan by thys
speach they were so greatelye offen-
ded, yea they fel awaye from Jesu,
there is no doubte, but that they vn
derstode Jesus by these wordes, to
attribute vnto him selfe a diuinitie,
whyche thynge whan they iudged
to be vngodly & blasphemous, they
thoughte nothynge to be moze foz
theyr saktye, than to forlake Christe
euen wyth his doctrine. And to as-
cend into heauen in thys place, is
not to be vnderstande of suche a go
yng vp as Elias went into heauen,
noz of that ascencion only of Christ
whyche was made in the mount O
liuete the .xl. daye after his resurrec-
cion, but thys assencion of the why-
che we speake now, comprehendeth
al thinges, wherewyth Christe dyd
proue hys diuynitye: that is, that
he rose the thirde daye from the
deade, that he ascended the xl. daye

To ascend into heauē what it is.

after

after hys resurreccion into heauen, that he sente the holye spirite, that he shewed in hys name manye and greate miracles by hys Apostles, ỹ he hath spread by the ministrye of hys Apostles hys Gospell into the whole worlde, and hath defended it in the myddes of the persequutors aswell Jewes as gentiles, and in dede that he sytteth on the ryghte hande of GOD, and beareth rule in the myddes of hys enemies, and iustifieth, and maketh alyue al that beleue in hym.

For these be certayne and suar argumentes, by whyche the diuyne maiestye of Christe hath bene shewed and proued. Therefore whan he sayeth: When you shall se the sonne of man ascendynge thyther, where he was before, thys is the meanynge: I sayde vnto you, that I was descended from heauen.

Be

We not therfore so offended w thys worde to fall awaye from me. For that that I sayed in worde, I wyll proue in dede. I wyl ascend againe thether, where I was before, and I wyll reuele myne heauenlye, and dyuyne maiestye, that you maye playnelye knowe, that my learnyng is true, and that I verelye am descended frō heauen, that is, haue taken man vpon me in dede, and to be God in dede. To thys also appertayneth, ỹ Jesus in an other place whan he was axed by Caiphas before the Councell whether he was Chriſte the ſonne of GOD, he answered: hereafter (sayeth he) you shall se the ſonne of man ſittyng on the ryght of the myghtye and commynge in the cloudes of heauen: ỹ is, I seme in dede nowe in youre syghte to be an abiecte and captiue, but after thys tyme I wyl so shewe my maiestye, that I wyll playne-

lye

ly proue, that I am not onelye true Messias or Christe, but also verye God, euen of the same beynge, and power wyth God. And of thys in dede that Jesus sayde that he was come downe frō heauen, thus much haue we sayde. Let vs heare now also of ỹ he sayed, hys flesche should be eaten, and hys bloude shoulde be dроncken. This (sayth he) offendeth you, because I haue bydde you eate my flesche, and dрyncke my bloude. You thyncke peraduenture that I by thys doctryne do ordayne an eatyng of man, or a tearynge of mans flesche, or a mutuall conspiracye to inuade the empires of thys worlde. And therefore ye are afearde leaste by raylynge of sedicion, I cast you by my doctryne into extreme ieoperdies of youre lyfe. But be of good chere. If you se me ascending thyther where I was before, you shal proue in dede that my doctrine

wyll

wyll do you no hurte. For I wyll declare by my goynge vp into heauen, that my kyngdome is not worldelye but an heauenlye kingedome. Wherefore ye nede not to feare sedicion, whereby I wyll inuade worldelye kingdomes. Nor it is not to be feared, least my doctrine shoulde brynge anye distruccion to you. Do no more but stande and abyde still, you shall fele in dede, that you by my doctryne shall receyue lyfe, and saluacion. Let vs se than howe Jesus proueth hys doctrine to be more healthful than hurtfull, and that he is rather the authour of life than of death.

It is the spirite (sayeth he) that gyueth life: The fleshe profiteth nothynge. The wordes that I speake, are spirite and lyfe.

Thys place some vnderstande one wayes some an other, but we wyll folowe the verye playne sentence, and that the thynge it selfe declareth

reth. For if we wyl consider in what estate this controuersie doeth stand, which is risen betwixt Christ and the Iewes, it is manifest that this contencion is of the doctryne of Christ, wherewyth the Iewes in dede be offended, and the which they reproue: but Christe defended it. But Christ also hym selfe whan he sayeth: The wordes whyche I speake vnto you are spirite, playnely signifieth, that here he speaketh of hys doctryne, and expoundeth what hys doctryne is. For the Iewes dyd fear, least if they continued to be hearers, and folowers of Christe, they shoulde by hys doctryne be caste into all kynde of troubles, yea into death it selfe. But thys fear Christe refuteth, and he teacheth hys doctryne not to bryng deathe, but to bryng lyfe: not to bryng destruccion, but saluacion.

For the spirite in thys manner

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of speakynge is taken for spiritual, heauenlye and diuyne doctryne. Therefore the maner of reasonyng is shorte in dede, but worthy to be marked, sayinge: the spirite, that is, the spiritual and heauenly doctrine, gyueth lyfe. But the flesshe that is carnall and humayne doctryne, as is the doctryne of the Phariseis, or of sedicious persons, profiteth no thynge, bycause it bringeth distruccion and death. But my wordes be spirite, that is, be spiritual doctrine, and not carnal: wherfore thei be life and bryng not death or destruccion as you iudge. You haue the reasonynge of Christe. Let vs nowe run ouer his partes: spiritual & heauēly learnyng (sayth he) gyueth lyfe, and bringeth saluacion. But carnal and humayne doctryne, bryngeth dysstruccion, and death. What shal we saye than of the lawe of the Lorde: whyche althoughe it be spirituall,

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and heauenlye doctryne, yet bryngeth it death, or, as Paule sayeth, kylleth. What shall we saye also of doctrines of men, of conscience Mathematicall, of Physicke, and other artes, whiche partelye be profitable for mannes lyfe, yea and partly after theyr facion, necessarye also. Shall we saye that they also profite nothynge, but rather brynge men to destruccion? Of the lawe of god therfore, thus must we thinke, that it mortifieth in dede, and kylleth man, but that is not thorowe the faut of the lawe but of the man. For if we should speake of the selfe nature of goddes lawe, verelye because it is a spirituall, and heauenlye doctrine, it hath also the nature of giuing life, and bringing saluacion. Kepe (saieth he) my lawes, and iudgementes, whyche the man that doth, shal lyue in them. They bring therefore of theyr owne nature, life.

And when Moyses had made an ende of the ministerye of makynge a lawe, he sayde: Consider that nowe I haue set in thy syghte, lyfe, and good. Christe also sayeth: If thou wylte enter into lyfe, kepe the commaundementes of God. And Paulle: the lawe is holye, and the precepte is holye, iuste, and good. Stephen also sayeth: Moyses (sayeth he) toke the lyuelye wordes, to gyue them to vs. Wherefore as muche as pertayneth to hys nature, as it is spirituall and heauenlye doctrine, so it bryngeth also spirituall, and heauenlye life. But because men be carnal, soulde vnder synne, therefore it commeth to passe that the doctryne of the lawe bryngeth rather deathe than lyfe, and rather damnacyon, than saluacion: whyche thynge, sith it is not imputed to the lawe, but vnto manne and vnto hys synne, it doeth yet re-

remayne suer, and stedfaste, that spirituall learnynge dooeth gyue lyfe.

And as touchynge mans sciences, whyche be profitable in thys world to kepe the lyfe of man, here we speake not. For thys earthelye, and corporall healthe, is one, and the spirituall, and heauenlye healthe is an other. If we shoulde speake of thys bodelye, and worldelye healthe, there be manye and dyuers doctrynes, whyche profyte verye muche. Physicke profitteth to conserue and recouer the good healthe of ỹ body. Mathematical profiteth to knowe the marueylous mocions of the bodyes celestiall, and to measure the yearthe. Housbandrye profitteth to the tyllynge of the ground: and who can in fewe wordes rehearse vp the profite of al the sciences of men?

But if we shoulde speake of true

spiritual, heauenly, and euerlasting health, verelye none other doctrine doth profit, saue spirituall, and heauenlye. All carnal doctrynes be they neuer so profitable, are pernicious and deadely, if they be iudged to be a perfit waie, to get heauēly health. Amonge carnall teachinge most of all be deadelye the teachynges of ȳ Pharasies, and of seditious men. The Pharisies do teache that men maye satisfye the lawe of God by outwarde worckes, and that they do deserue by their obediēce, iustice and lyfe euerlastynge before God. Thys is in dede a carnal doctryne, whyche leadeth men into perpetual distruccion. The seditious men do teach that tributes must not be gyuen to the Emperour of Rome, and that we muste make batell agaynst the Romaynes: that the Iewes, the Romaynes beynge cast out of their countrye, maye bryuge themselues

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into libertye, and also subdue vnto
the other kingdomes of the world.
Thys is verye carnal doctrin whi-
che leadeth men into the ieoperdye
of al their ryches & goodes. Since
ther is therfore two maner of teach
ynges, one spirituall, that gyueth
lyfe, & saueth, an other carnall, that
bryngeth death, and dystroyeth: I
praye you, in what kynd is the doc-
trine of Christ comprehended? My
wordes (sayeth he) that I speake
vnto you are spirit. My doctrine is
not flesh, nor is not carnal, but it is
spirit, it is spiritual. It is manifest
therfore ỹ it is also like. I sayd sẽply
he ỹ beleueth in me, hath lyfe euerla
stinge. Thys is spiritual doctryne,
heauenly, and diuine. Wherfore he
that receiueth it, receiueth also like'.
I spake Metaphorically but in the
same sence: I am the liuynge bread
whyche am come downe from hea-
uen. If any man eate of thys bread

he shall lyue for euer. And agayne: Except ye eate the flesshe of the son of man, and drynke his bloude, ye haue not life in you. Thys doctrine also is spiritual & diuine. It remaineth therfore, that it is life, and that it giueth life, that it sauyth mē that receyue it, that they may get euerlastyng saluaciō. But why do we not rehearse, thoughe in fewe wordes, the kindes of the doctrine of Christ, that we maie knowe the true vse of it. For fyrst Christe did sometimes expounde the lawe of GOD as in Mathe. the. v. and the. vi. and as it is writen in other places of the Euāgelists. To this braunch or kind do pertayne, the threteninges the rebukinges, and the prophesies of the euyls that are to come. Thys doctryne is not in dede the proper doctryne of Christe, but of Moses: yet is it sayde that it doeth gyue lyfe, because that shewynge the greatenes

and

and greuousnes of synne, it stydeth men vp, to seke for iustice, and life in Chryste, oure onelye sauioure. Also it hathe taughte that saluacyon doeth not depend vpon mannes merites, but by goddes electi-on. No man (sayeth he) can come vnto me except my father that hath sente me, shall drawe hym. And agayne: you haue not chosen me, but I haue chosen you.

Thys learnynge also gyueth lyfe if a manne can vnderstande it well: for it doeth strengthen theyr fayeth wyche beleue in Christe, that they may haue their saluacion certayne and thorowlye knowen. For if oure saluacion should stand vpon mannes merites, we coulde neuer be in a suer mynde: because that the merites of man, as they are vnperfite, so are they vnsure.

And in the Psalme it is spoken playnelye. In thy syghte shall

not be iustified all liuynge creatures. But nowe because it dependeth of the onely and free mercye of God whych in his sonne Christ not only is opened, but also confyrmed, hys saluacion cānot be vncertayne that beleueth in Christ. The mountains sayeth he, shalbe moued, & the hilles shal tremble, but my mercy shal not go from you, & the couenant of my peace shal not be moued, sayde thy mercifull lorde. Wherefore seynge this doctrine taketh out ẏ doutyng of hys saluaciō, from the hert of the beleuer, it is manifest, that it quykeneth him with a spiritual recreaciō, & saueth hym, that he dispaire not, & dye euerlastyngly. Finally Christ taughte hys Gospell, that he was come into thys worlde to reconcile men wyth God the father, that all that beleue in hym shoulde not perishe, but haue life euerlastinge.

The gospel is pro-

This is the doctrine that properly be-

belongeth vnto Christ. And this is the doctrin that giueth life in dede. There be diuers kyndes of afflicci-ons and death among men. One is vexed, & almost dieth, for hys great nede, poucrtie, but if he haue taken thys doctrine of the gospel, & know ledgeth that God is merciful vnto him thorow Christ, it cannot be but he must be so made aliue, ỹ he maye manifestlye perceyue that he is in ỹ number of thẽ that Paule speaketh of: as poze men, yet enrichinge ma-ny: as hauing nothing, and yet pos-sessyng althing. An other is troubled with the knoweledge of synne, and in maner dieth for the greatnes of the iudgement of it. But if he gyue credit to the gospel of Christ & kno-weth hys synne to be forgyuen tho-rowe Christ, he goeth so from death to life, ỹ he whyche before as one ỹ was deade durst not because of hys sinne lift vp his eies to heauẽ, now

perly ỹ doc trine of Christe.

dare

dare boldly, and cherefully come to the throne of goddes maiestye. An other is striken wyth the feare of death, and hel, and thinketh he shal be damned for euer. But if he wyll harcke to the Gospel of Christ, and beleue in Christe, that he is the victor of death, and hel, and the redemer of al that trust in hym, not only is he saued in death, but he shall be rayled in the last daye, that he maye receyue euen wyth Christ the hereditaunce of alheauenly ioye and felicitye. Wherefore lette vs bestowe all oure cares, and thoughtes vpon thys thyng, to receyue wyth obedience kayeth the doctrine of the gospell of Christ. Wherby in all kynd of tribulacion and death, we maye be made quicke, and alyue. And although Christe do playnely shewe that hys doctryne is not hurtefull ne deadely, as thei iudged: but to be spirituall, and wholesome, yet seeth

he that it taketh no place amonge ỹ greatest of hys hearers, & therfore sayth further. There be some of you that do not beleue. ffor Jesus knewe frō ỹ begynning who were ỹ vnbeleuers, and who shold betraye hym. And sayed: Therefore haue I tould you that no man can come vnto me, except it be gyuen hym of my father.

Christ doth prophecy of the falling away of his hearers, & of the treasō also of Judas Iscariot: Of ỹ whiche thyng because Jesus wil warne his dysciples agayne in the ende of this Chap. we wil let alone till that place, what soeuer shal be thought mete to be spokē of this thing. And here he repeteth agayne ỹ cause of vnbelike, whiche he rehersed before. No mā (sayth he) can come vnto me ỹ is, beleue in me, except it be gyuen him of my father. Thou wylte saye then: If the matter be so, the faut of vnbelike in mē is rather of god ỹ father ỹ wil not giue it, nor ỹ wil not drawe vnto Christ, than of men.

God

God forbid. The father which wyll haue all men, saued offreth sayeth vnto all men, and draweth al men as touchynge hym selfe to Christe, but all menne receyue not sayeth, neyther do they obaye vnto the wyl and drawing of the father. I know that no man can resist the omnipotent power of God, but the moost parte of men withstand the wyll of God which he him selfe openeth by his worde. Howe often (sayeth he) woulde I gather together thy children, and thou wouldest not? And a gayne: you haue alwayes withstand the holy goost, as your fathers haue done so do you also. Were now in the parable of the kynge whyche made a mariage for hys sonne, and of ỹ man that had prepared a great supper, many bydden to come? And the rest that were not bydde, yet are called, yea and some of theym were compelled. But beholde the slug-

gishnes

gyshnes, and leudnes of mā. Som dispised, and go aboute theyr busines, some did vilainie and killed his seruauntes, that bad thē to the mariage. Other althoughe they come, yet bryngе thei not with them theyr maryng garmente. Wherefore the faute of vnbeliefe must not be ascribed to god, but to the wicked wyl of man: which furiously reiecteth that good thynge, that god mercifullye offereth. For where Christe sayeth, no man can come vnto me excepte it be geuen hym of my father, he signifieth not that god is the authour of vngodlines in men, but he sygnifieth that in dede he wyll obaye the wil of his father, neither that he wil take vpon him any outwarde regimente, whereby he maye compel mē violently to receyue hym: and that god the father is no regarder of persones, but that he bryngeth to hys sonne, and gyueth vnto hys sonne

those

those, whyche receyue the gospell of hys son thorowe fayeth, yea what so euer they seme to be in their persõs. For God loketh not vpon the multitude, not the power, not the wysdome, not the outward holines and honestye of lyfe, but he loketh onely vpon hys owne mercye: wherewyth he choseth theym, whyche wyll receyue theyr election, and obeye their vocacion, whether they be fewe or abiectes, or dyspised of all other men. I thanke the father (sayth he) O lorde of heauen, and earth, that thou hast hyd these things frõ wise men, and pzudent men (for they wyl not receyue these thynges) and hast shewed them to litle ones. Verely father so hath it pleased the. No man therfore oughte to be moued either w̃ the multitude or w̃ the power, either with the wisdom or holines, of vnbeleuers and naughtye men, to cast away the gospel of Chzist, & fo-

lowe

low euē together w̄ the vnbeleuers an other doctryne: but must knowledge ỹ golpell of Chriſte thorowe fayth, & ſtil continue in that with cō ſtant faith. If he do this, there is no dout, but god the father wil ſo giue him to his ſonne Chriſt, ỹ he ſhal neuer leſe hys ſaluāction for euer. But for aſmuche as we haue expounded this ſaying of Chriſt before alſo, let vs now goforth & run ouer the reſt.

ffrom that tyme forth many of his Diſciples forſoke hym, and wente awaye, nor walked any longer wyth hym.

That ỹ Chriſt ſawe ſhould come, & did prophecie of, ỹ thing came now to paſſe in dede. The greateſt parte of the hearers & Diſciples fell from Chriſt: The twelue only abode ſtil. Here therfore conſider me partely ỹ wickednes of man, partly theyr ingratitude. It was wickednes, that they beleued him not, whych had ſo many witneſſes of hys authoritye. But thys was a cōmon fortune to

Chriſt

Christ & his gospell, ẏ men fel from him, when they sawe ẏ by him there came no cōforte of worldly felicitie. And it is ingratitude that for one word, a litle as they iudged to hard they dyd dispise and forsake theyr benefactor. For a litle before they had receyued of Christ a great benefite in the deserte. And I doubt not but there were manye in this companye whiche obtayned health by hym. For or euer Christ shewed the miracle of the fyue loues, and two fyshes in deserte, and made this sermon he had healed all those that were sycke, whyche were come vnto him, and that were dyseased with diuers syckenesses and sore paynes and suche as were possessed of dyuyls lunaticke, & ẏ had the paulsy. Yet lo all these were so vnkynde, & frowarde that they could not beare in theyr benefactoure, not so muche as one harde, and sharpe worde.

And

And put case(I saie let vs put case) for in dede no suche thynge can be spoken, no nor thoughte nether of Chryste, that Chryst in hys wordes had a litel swarued from the truth, or that he hadde bene somewhat to vehemente or harde, other then it had bene mete, oughte they not to haue pardoned so litel a faulte, for so greate and so many benefites: But the vnkindnes of man is very greate. Excepte you alwayes continue to heape benefites vpon benefites, and stil to encrease them, they wyll not knoweledge and confesse thē, no, nor they wyl not knowledge thē although you do so in dede. And the prouerbe that is vsed in oure cōtrei is veritrue, ỹ the ingratitude of men is so greate, that if you wold cartie a man to Rome vpon your shulders, and laie hym downe somwhat vngoodlye or hardelye, you shulde lese al youre benefite. Wo ha

shuld we do then? Shuld the ingra titude of man be so much regarded of vs, ỹ we shuld therfore do good to no man? God forbyd. Let vs doe our duty, ỹ God hath commaunded vs. For althoughe man be vnkind yet God is very kinde with whom a great reward is laid vp for al mẽ that do good dedes. And now let vs se, what Christ taketh vpon hym to do against these that fal from him. Peraduenture he wyll strike them with lightening, or wyll kyll them with his sword. Verely nothing so. For where the Lorde saith in Moses: He that wil not heare ỹ wordes whiche he shall speake in my name, I wyl be the reuenger, Christe geueth the reuengement to his father. And tourneth him self to his twelue Apostels, which only of al the number of his disciples taried styll, and saide vnto them.

Wyll you also go your waye?

And he axed thē not that he was ignorāunte of the purpose of their minde, but that by this occasiō they shulde shewe vnto hym their fayth, and they shuld be strengthned in it.

Simon Peter therfore aunswered hym: Lorde, to whom shall we go? Thou haste the wordes of eternall lyfe. And we do beleue, and haue knowen, that thou arte Christe the sonne of the liuinge God.

Thys is an excellente confession of Iesus Christe, of the whych the lyke is in Math. in the. xvi. Chapt. And fyrste that Peter only answereth vnto Christe, he signifieth not that he shuld be a chiefe ruler in the churche of Christ, but he signifieth that he shall be the mouth of his other felowes, and as they call it the proctor. For that, that he speaketh, he speaketh not in his owne name onli, but in the name of his felows. Also he commendeth, and setteth forwarde by hys confession, as well Christes person as hys doctrine.

Of his doctryne he saythe: Thou haste ỹ wordes of eternall life. This is a great commendaciō of Christes gospel, and worthy to be marked. Whither shal we go saythe he? Vnto the Pharises? But they beate into oure heades nothynge els but trifles of garnētes skirtes, of washinge of handes, of the tithing anise seede and cumyne, and suche other thynges. And theire doctrine, although they take in hande anye thynge to be taughte by the lawe, doth nether make vs hote nor cold, yea they so teache the workes of the lawe, that if a man wolde folowe theire opinions, he shulde be destroyed for euer. Shall we go to Moses, he in dede teacheth godlye and heauenlye thinges, but we are so weke, that we can not perfitlye obaye the doctryne of his lawe, and therfore he appoynteth vs to death and euerlastynge dampnacion.

Wherfore

Wherfore we wyl not seke anye o-
ther teacher, but we wyll remayne
wyth the, for thy doctrine bryngeth
true and euerlastyng lyfe. For the
doctrine of other men, either is pro-
fitable only for thys corporall lyfe,
or it leadeth the hearers to deathe.
But thy learning only leadeth to e-
uerlasting lyfe. With this cõfessiõ
of the gospel of Christ, agreeth this
also that Christe in an other place
sayethe: Preache the gospell to all
creatures. He ỹ beleueth & shall be
baptised, shal be saued. And Paul.
The gospell, sayth he, is the power
of God to health, vnto al ỹ beleue.
Let vs therfore tary in the doctrine
of Chryste, that being deliuered frõ
deathe we may get life and healthe.
Of the person of Jesus Peter spea
keth: Thou arte Christe the sonne
of the lyuinge God. In these verie
fewe wordes, Peter gaue vnto the
person of Jesu double maiesti: that

is to saye, the hiest of all. The one that Jesus is the verie Messias or Chryste of the which the prophetes prophecie. This is a maiesty which passeth the glorye of al the Princes of thys world. An other that Jesus is the sonne of the lyuing God: that is, that he is true and eternall God. For there be two sonnes: One natural, an other by adoption or chosen. But Chryste is not the chosen sonne of God, but begotten of god. I haue begotten the, saythe he, this tyme. Wherefore he is the naturall sonne of God. If he be the naturall sonne, it resteth, that seinge of God nothynge is gotten but God, as of man nothinge is gotten but man, Christ is the true and eternal God. This is the maiesty which passeth not only the glory of this worldlye kyngdome, but the glory also of all creatures as well in heauen as in earthe. What shoulde we do then?

The maiestie of Messias.

Chriſte is the naturall sonne of God.

This

Thys is the confession, and the doc trine, vpon the whych the church of Chriſte is founded, and the whiche properlye is called the Apoſtolike churche. Let vs therfore holde this confession with ſuche a ſuretie, that we ſuffer it not to be ſtriken oute of our hart and belieke, by no tirannie of perſecutors, by no deceites of he retikes, by no vanitie of Iewes, by no crudelitye of Mahumete and Turkes, nor finallly by no lyes of the Deuyll.

But here marke we the marueylous ſtate of chriſtiantie. Amonge ſo manye thouſande menne, onlye twelue keepe the trewe doctrine of Chriſte. And yet not theſe twelue are all ſincere and pure. But one of them as Chriſte hym ſelfe ſayth, is a Deuyll, for ſo it followeth.

Ieſus aunſwered them. Haue I not cho ſen you twelue, and one of you is a Deuyll?

And he spake of Judas Iscarioth, for thys was about to betray him, being one of ye. xii.

Christ afore, monyshed his disciples of ye falling away of the multitude, now he warneth them that amōgest a few al wold not be sincere, and he prophecieth of the treason of Judas. And thinke not that Christ wythout greate aduisemente, bothe dyd speake of thys before, and now speaketh of it againe. For fyrste. Christe preacheth of these thinges, partlye to declare, that thynges to come be knowen vnto hym, by the which miracle he wolde confirme also the autoritie of his doctrine, partly, that when he prophecieth of Judas, he wolde signifie, that he was not compelled by mannes treason, but that of his owne will, and godlye purpose, he wolde take hys passion and deathe.

Also he maketh mencion of hys fallinge away, that they also which

beleue,

beleue, shuld learn the feare of god, and beware that they slepe not care les, and be preuented by the Deuyl: for not only amõgest manie, many do fal frõ their saluaciõ, but also a= mong a fewe, yea and those also cho sen. They arewonte to fall awaye, which kepe not diligẽtly the health they haue receiued.

Wherfore good men wyth all di ligence ought to applie them selues to thys studye, that they walke in the feare of the Lorde, and sadlie o= bey the vocacion of God: lest if they leade a careles life, they lose thorow their sluggysshenes, the health that they haue receyued. Further= more Christe monysheth good men that whether many, amonge many, or the chiefe amonge fewe, do fall from the gospell, they shulde not be offended: but continewe styll, and stande in knowledging, and confes= synge the truthe of the gospell.

For

For although the greatest parte of the disciples was gone awaye, yet for those dothe he not reiecte the twelue which taryed styl, but he loued them so much the more, bicause manye were gone awaye. And although amonge the twelue also, one was a dyuell, not by nature in dede, but by wyckednes, wherby he shuld become a traitor, yet the other eleuen be so muche the more loued of Chryste, howe muche the worsse the twelfth was. Let vs not therefore be moued with the multytude of euill men, but let vs thyncke if we folowe the gospell of Chryste, that we be very wel taken and welbeloued of God, whyther they be many that beleue or fewe. Furthermore thys example also doeth teach a modestye. For it is a solempne thyng amonge vnskylful men, that for .iiii. or two euyll personnes they wyll condempne all menne whyche

be

be eyther of the same howsholde or crafte. As in example: if there were a merchaunt or two, a tayler, a baker, or a Myller, that were a craftye deceiuer, they are wonte to saye that all other of the same crafte are deceyuers. But I saie than, if we shulde iudge generally after thys rule, I praye the who myghte bee counted honeste? Yea I muste needes counte the also in the number of deceitful persons. For what kind of life is there, or what order & state of men, in the whych naughtie men maye not be found? Finally Christ prophecieth of the fallyng away of the vnbeleuers, & of the treason of Judas, to warne in tyme the vnbeleuers, and Judas hym selfe hys Apostle to repent, & auoyd the punishment for his wickednes. For Christ made this sermon, as I thinke almost two yere before he was betrayed of Judas, and crucified.

He signifieth therfore in thys communicacion that one of his twelue Apostles shuld be a traytoure, that Judas which was noted bi ỹ name of the diuel, shuld haue space of repentaunce, and beware that he did not fulfil by hys myscheife in dede, that which he was called by worde. This example is very worthy to be marked. For the scripture which is the reuelaciõ of the holy goost, prophecieth of ỹ laste times, in ỹ which we now liue, that many shal fal frõ Christ, and folow wickednes. The sonne of man saythe he, when he shall come, shall he fynde faithe in the worlde? And agayne. The gate is brode and verye wyde, whyche leadeth into myscheife, and there be manye that go in by that.
And againe: Many false prophets shal rise, and deceiue many. And in an other place: Many whiche were firste shalbe laste. These and lyke

to

to these, were shewed before to oure admonicion, that by all diligence, and obedience that we maye, wee learne that we be not deceiued with these many, and led into destruccion: but that we tarye in the trewe fayth of the gospell, and with good men, whether they be many or fewe, we may get the heauenly heredi-taunce, thorowe Jesu Christe oure Lorde, whyche toge-ther with the father, & the holy goost, is God blessed for euer. Amē.

(.*.)

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The yere of our Lorde God M.D.L. the nynth daye of Apryll.

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